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THE
MINISTERS OF JESUS CHRIST

"Religious and single-hearted minds have a short method to disburden themselves of error, and to discern and develop truth. For if we turn back to the Fountain-head and Source of the Divine Tradition, the human error disappears; the plan of the heavenly mysteries is perceived, and all that lay darkling under the gloom and mists of darkness opens out into the light of truth. . . . Even so God's priests must deal now, and keep the Divine Charge; so that, if in aught Truth totters or wavers, we turn back both to its source in the Lord, and also to its delivery by evangelists and apostles, and our plan of action takes its rise where rose alike our order and our beginning."—CYPRIAN.

Quoted by ARCHBISHOP BENSON as laying down the principles of a true Reformation.

THE

MINISTERS OF JESUS CHRIST

A BIBLICAL STUDY

BY

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"What came from heaven to heaven by nature clings,
And, if dissevered thence, its course is short."

WORDSWORTH.

PREFACE

THE writer's object in the following pages has been to trace the rise and growth of the idea, functions, and exercise of Ministry from the earliest intimations in Holy Scripture, to the close of the New Testament Canon; and thence to pursue the subject onward to the Council of Nicæa, A.D. 325, by means of the Ante-Nicene literature; with the view of ascertaining the position and functions of the Ministers of Jesus Christ as determined by Holy Scripture, and as represented in the Ante-Nicene period; in relation to the diverse claims asserted or denied on behalf of that Ministry in the present day.

The method pursued has been the study of the Scriptures of the Old and New Testaments, as the authoritative source of revelation and rule of faith and practice, and the Ante-Nicene literature which has been preserved and discovered up to the present time; with every help available from writers representing all shades of belief, opinion and criticism.

The writer's aim has been to let the Scriptures and the Ante-Nicene writings speak for themselves by full and fair quotations, and he desires that these quotations may, in all cases, be read by the light of their connection in the several writings from which they are taken; for which purpose careful and exact references are given.

The first part only of this study is herein contained, namely that pertaining to the Scriptures of the Old and New Testaments; in it the writer has endeavoured to keep within the spirit and scope of the Bible itself, making no references, however great the temptation to do so, to other than the Canonical Scriptures, and avoiding, as far as possible, terminology belonging to other writings and later times.

The spirit of this inquiry is not controversial, but devotional and practical. The writer has been engaged in a search after Truth, rather than in an endeavour to prove Truth already prejudged; he has tried to understand the attitude of mind represented on the one side by Church teaching of all varieties, and on the other by opponents of Church teaching in their manifold divisions; he has tried to divest himself of preconceptions arising from a desire to show the truth of Truth or the error of Error, and

to set down the Truth as learned step by step from the living growth of Divine Revelation, rather than as substantiating, overthrowing, or modifying opinions held by himself or others; in the belief that we can all best arrive at Truth by following her simply and singly. Wherever what is said seems to favour one view or to discountenance another, such result must be attributed to the effect of the truth as it has presented itself to his mind, rather than to partisanship of any of the many views to which an earnest and devout study of the subject has given rise; he has not consciously attempted to wrest the words of Scripture in favour or disfavour of any theory. Every page of Holy Scripture has been carefully and he hopes he may add devoutly examined, and the result set down as honestly as he has known how.

"The duty of a historian is to represent what is certain as certain, what is probable as probable, what is possible as possible" (Renan).

"God never meant His Church Government to be patched by man's imaginings" (Milton).

"That which existed in the early ages of the Church cannot be deemed incompatible with its essence in later ages. That which did not exist in primitive times cannot be deemed indispensable to the essence of the Church whether late or early" (Stanley).

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INTRODUCTION

"For what contend the wise?—for nothing less
Than that the soul, freed from the bonds of sense,
And to her God restored, by evidence
Of things not seen, drawn forth from their recess,
Root there, and not in forms, her holiness."

WORDSWORTH.

INTRODUCTION.

NEXT in importance to the knowledge and understanding of the Person of Christ is a true conception of the Christian Ministry: who constitute it, what is entrusted to them, what is their office and work, what are the methods, and what the spirit, proper to the fulfilment of their holy privilege and duty; what is the relationship they bear to one another, to the Church of Christ, to the world into which they are sent, and, as underlying and permeating all else, their relationship to Him in Whom they stand, by Whom they are sent, and to Whom they are continuously and finally responsible and accountable.

They are visible representatives, messengers, and servants of the invisible Saviour of the world; they are the outward of which He is the inward, they are agents, instruments, and channels of His power and grace. Their conception of their own position cannot but fundamentally determine their work, its purpose and aim, its methods and spirit. Their conception of themselves will determine the conception formed of them by those to whom they are sent, and the

consequent attitude of these to them. Their conception of themselves will, in the last result, materially affect men's conception of Him in Whose Name they speak and act. The attitude of men to Christ is bound up with their attitude to His ministers, and the responsibility of the latter with regard to the former is great indeed.

The work of the Ministers of Christ is to minister Christ to others ; nothing short of this will satisfy the reason of their existence ; nothing that interrupts or interferes with this, nothing that interposes, as a hindrance or a shadow, between men and Christ, can belong to their ministry ; everything that mars the accomplishment of this purpose is a stultifying of their service. It is theirs not only to speak *of* Christ and to work *for* Christ, they must so speak and work that through their speech and action men shall hear, see and have direct access to, Christ Himself. They are not a ring-fence around Christ to keep men at a distance from the Son of man, but servants to bring men to the Son of God. They are Ministers of Christ in a threefold sense : they come from Christ, they belong to Christ, they are the means of giving Christ to men. They are partakers of Christ, they are sent by Christ, their work is to help others to be partakers of Christ : "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands have handled, concerning the Word of life

(and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with His Son Jesus Christ" (1 John i. 1–3).

The Scriptures of the New Testament contain, in its fulness, the manifestation of God which dawns and grows in the pages of the Old Testament. Jesus is the later name of the Divine Person Who was with God, Who was God, in the beginning of creation and revelation. To learn what is given us to know, we must begin with the earliest revelation of God that the Scriptures contain.

Similarly, the history of man does not begin with the Scriptures of the New Testament; for the earliest knowledge of him as created by God, and in his relationship to Him, we must go to the earliest revelations of the Old Testament. The first intimations of the relative positions of God and man and of the ways in which man draws near to God, and God to man, are found in the beginnings of the Bible.

The relation of the New Testament to the Old is not merely that of chronological sequence. The two dispensations are one in essential continuity and development.

"The germ of the New Testament is silently germinating in the times of the Old Testament; the ἐκλογή of the Old Testament formed the stem of the Church of the New Testament" (Hengstenberg).

The same God having "of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son" (Heb. i. 1, 2). For the origin of the need and exercise of Christian Ministry we must go back to Genesis.

The point of view, to which it has been endeavoured to adhere in this investigation, is that of the several times and seasons successively passed in review; their message has been left to declare itself in its own order and method of development, in the belief that God is His own best interpreter. The meaning of each step is only rightly seen, and the cumulative result of them all truly perceived, when the whole is viewed from the last standpoint to which the revelation of the Bible conducts, in the Person, Ministry, and Institutions of our Lord and His inspired Apostles.

PART I.

THE RISE AND ESTABLISHMENT OF PRIESTHOOD

"The questions raised by literary criticism in this century have of course to be met. But after all, to tell the plain truth, they are mere child's play compared with the real problems presented to the mind and heart by the Gospels and the rest of the Scriptures."—WACE.

THE RISE AND ESTABLISHMENT OF PRIESTHOOD.

An orderly study of the Scriptures of the Old Testament enables us to trace man's original relationship to God, his fall into sin, his sense of sin, the ways by which he endeavoured to draw near again to God, the reception with which these endeavours were met, and the ultimate means, under the Old Testament Dispensation, which God appointed for the restoration of His banished ones to communion with Himself.

As the Old Testament Dispensation was introductory to the New, so the hints of natural religion, together with the intimations of patriarchal religion, in which they are so soon merged, are a necessary introduction to the more fully revealed and definitely organised religion of the Jewish Church. As it has been expressed by Archer Butler, "the voice of the Old Dispensation is pitched in too loud a key for the ears of one small people;" by Dean Stanley, "the place of the Jewish nation is too strait for the abode of thoughts which want a wider room in which

to dwell;" by Godwyn, "the reason why many have no better acquaintance with Christ and His Apostles is because they are such strangers with Moses and Aaron;" and by Dr. R. W. Dale, "the Old Testament Dispensation, with its ceremonial and predictions, was hardly less essential to the mission of the Apostles than the History of Christ;" so it is true in the words of the last-mentioned writer, that "the great thoughts of the New Testament have their roots at the very gate of the garden of Eden."

The chief points which present themselves in this study of the Old Testament Scriptures are here set down in outline; the order adopted is that in which they occur in the ordinary arrangement of the canonical books; the adoption of this order is not to be understood as attempting to define the chronological order of the *records* of those books, but as representing the order of successive development of the several *ideas* noted. Dr. Sayce has very kindly looked over the arrangement here given, and has expressed his opinion that the successive development of ideas is herein correctly represented. These ideas are grouped under the heading given above, viz. The Rise and Establishment of Priesthood.

CHAPTER I.

THE RISE OF PRIESTHOOD.

I. "*God created man in His own image.*"—GEN. i. 27.

"Our anthropomorphisms in thinking of God are due to the theomorphism of our nature" (Jacobi).

"God is a Spirit: and they that worship Him must worship in spirit and truth" (John iv. 24).

"The Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth" (John i. 14).

II. *Man was beguiled into disobedience to God.*—GEN. iii. (Cf. 1 JOHN iii. 4; JAMES i. 12–15.)

A standard of obedience was set up by God, and the penalty of disobedience was explained.

"The initiative of all higher good is with God, while it rests with man to be the organ of its realisation, or its loss" (Martineau).

"All our humanity centres in our individuality; all virtue is the putting forth of individuality; all sin is the surrender of individuality" (Edersheim).

III. *The worth of an offering is in the spirit of the offerer.*—GEN. iv. 3–8.

"God had respect unto Abel AND to his offering, but unto Cain AND to his offering He had not respect"—the man first, and the offering afterwards. Cain's condition of spirit was manifested, rather than caused, by the non-acceptance of his offering; the latter brought out his wrath, the fall in his countenance betokened the previous fall in his heart. God said to him, If thou doest well, shalt thou not be accepted? and if thou doest not well, sin croucheth at (thy) door. The cause of the non-acceptance of his offering was in himself, not in God. Abel's gift was contra-distinguished from Cain's by the spirit in which he offered it, viz. by faith (Heb. xi. 4), and faith is the resultant of many complex conditions of spirit.

"Ancient sacrifice was the opening of an approach to God by a gift of the offerer, valuable as it represented the entire dedication of the life of the offerer" (Stanley).

IV. *Sinful men began to call on the Name of the Lord.*—GEN. iv. 26. (Cf. ROM. x. 13.)

This statement points to the beginning of regular worship. The worship consisted in prayer, calling on the Name of Jehovah, the Eternal. The only precursors of worship were the mute offerings of Cain and Abel; they were expressions of relationship to God; this verse relates the expression of

need. Both embody the idea of dependence on God. The sense of dependence on God is the soul of religion, of all religious acts, and of all true worship.

After the Fall, and the consequent expulsion from Eden and from access to the tree of life; after the acceptance of Abel's offering and the rejection of Cain's, followed by Cain's murder of Abel; after the birth of Enos or Enosh, whose name signifies weakness or faintness, then began men to call on the Name of Jehovah. The word "Enosh" signifies man as frail, and is the antithesis of Jahve, the One abiding in inherent strength (Ewald). Sinful men, suffering for their sins, weak and fainting, called on the Name of the Lord against Whom they had sinned.

Calling on the NAME of the Lord denotes an appeal to Him according to the revelation of Him possessed. The name Jehovah suggests that they called on Him as Eternal Strength in relation to their exclusion from the tree of life, the death which had come into the world through sin, and in relation to their sense of frailty; they had received the revelation of Jehovah's goodness in the circumstances of man's creation and in God's providential care of them (Acts xiv. 15–17); and of His righteousness in His treatment of disobedience and self-will. The fact that they called on Him shows that in their minds there was a belief, however imperfectly

formulated, in His goodness and righteousness, and that these were so blended in their consciousness as to direct their hope to Him, the everlasting God amidst all the sin and transitoriness of human life.

This approach to God was apparently spontaneous and directly personal, without mediation. So far as we know, there existed no ordinances or prescriptions enjoining or regulating the method of approach, or even so much as calling upon men to draw near to God. It was the instinctive cry of the human heart, in its sin, weakness and need, to God. But all good instincts are the gift of God, and this appeal to God was thus a Divine inspiration. This instinct often lies dormant until a sense of need awakens it into life; then the soul, breaking through all barriers, makes its appeal to God—and not in vain.

"The striving of men by means of an unusual act, as it were to touch and draw to themselves Deity itself, and thus cause the sacred act to follow the sacred word of prayer, is assuredly the early commencement of all living individual religion" (Ewald).

V. *The first mention of an altar and of burnt offerings.*—GEN. vi. 8–22; viii. 20–22.

"... Noah found grace in the eyes of the Lord.... And God said, Make thee an ark; ... with thee will I establish My covenant, and thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee. ... Thus did Noah; according to all that God commanded him, so did he. ... And

Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in His heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth, neither will I again smite any more everything living as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

After the increasing wickedness of man had brought about the flood, Noah, on emerging from the ark of deliverance, built an altar, and offered on it burnt offerings which were acceptable to God.

This is the first mention of an altar, and of burnt offerings. The word "altar" signifies a place for slaughtering; it was builded, *i.e.* raised. The offering was a burnt offering, *i.e.* an ascending offering. Jehovah is no longer thought of as amongst men, as when He talked with Adam in Eden—or as when Cain and Abel, no mention being made of an altar, simply brought their "offerings unto the Lord"—but as separated from them, above them.

Noah's offering, so far as the record teaches, was spontaneous, not originated by any Divine command. But God responded to it by blessing both him and his sons, renewing the command to multiply and replenish the earth, and again giving him dominion over all inferior life.

Two things are to be noted in this connection: (1) The promise that the earth should not again be cursed for man's sake because the imagination of man's heart was evil from his youth, seems to imply that man's *sinful nature*, brought about by man's *sin*, called for Divine pity. (2) The *token* of a covenant between God and all flesh was given, namely, the bow in the cloud.

To the thought of the approach of sinful man to God by offering and prayer is thus added the idea of a definite and special place of approach, namely, the altar. Thus far the place is of man's origination —not appointed by God, though implicitly approved by Him. The beginnings of localisation in man's approach to God are here.

VI. *An altar is used to mark the place of God's appearance and communication to man.*—GEN. xii. 7.

Abram had gone forth from Ur of the Chaldees in obedience to the command of God. His departure is recorded at the close of Gen. xi. without any reference to it as the result of God's command; the beginning of Gen. xii. describes it as having taken place in obedience to God's word. These two records taken in connection suggest that, in previous instances where the human action is alone referred to, as in calling on the Name of the Lord, presenting offerings, and building altars, such actions *may* have been similarly in obedience to the direct word of God,

though in those instances this explanation of their cause is not recorded.

When Abram reached Shechem, Jehovah appeared to him and promised to give the land to his seed ; and Abram built there an altar to Jehovah, Who appeared to him. He then moved on to a place between Bethel and Hai, where again he built an altar to Jehovah and called upon His Name. After his brief visit to Egypt, he returned to this second altar, and there called on the Name of Jehovah. As we note the occurrence of the expression "the Name of Jehovah" we cannot but also note how, with its successive use, and the successive appearances and revelations of the will and purpose of God, the contents of the expression are deepened and enlarged ; it meant more to Abram than it meant to those referred to in Gen. iv. 26 ; it meant more to Moses, when proclaimed to him in the cleft of the rock, than it did to Abram ; it means more still to those who have heard it declared from the lips of Him Who came forth from the bosom of the Father. A similar deepening and enlarging of the associations of the word "altar" is evident. Hitherto the altar has been the place of man's offering to God ; it is now for the first time a mark of the place where God appears to man, and communicates His will in a promise. It is also Abram's sign of faith in the promise as sealing the very land of promise as his own. Yet more, it marks a place to which man resorts whence to call on the

Name of Jehovah. It is destined to mean yet greater things. This appearance of God was unsought by Abram; it was spontaneous on God's part. Jehovah has chosen Abram and his seed to be His peculiar people.

The manifestations of the Divine Presence, offerings, and prayers are becoming associated with places and altars, and such places and altars are beginning to be man's rallying-points of faith and hope.

The patriarchal history furnishes the following instances of the building of altars; in some instances they are built spontaneously, in other instances they are built in response to a Divine manifestation :—

Spontaneous—

Gen. viii. 20. By Noah on emerging from the ark.

Gen. xii. 8. By Abram between Bethel and Ai.

Gen. xxxiii. 20. By Jacob at Shechem when, by the name he gave it, he seems to declare that the God whom the Canaanites ignorantly worshipped was the God of Israel as well: El-Elohê-Israel (Sayce).

Responsive—

Gen. xii. 7. By Abram when God appeared to him in Shechem.

Gen. xiii. 18. By Abram, in the plain or at the oaks of Mamre, in connection with the command to walk through the land of promise.

Gen. xxii. 9. By Abraham when he arrived at the spot where he was to offer Isaac, on which spot the temple afterwards stood, and near to which the cross, which was the altar of the world, was raised.

Gen. xxvi. 25. By Isaac at Beersheba, where God appeared to him.

Moses on two occasions built an altar spontaneously :—

Exod. xvii. 15. Where Amalek was overcome, as a token of perpetual war between God and Amalek.

Exod. xxiv. 4. Before going up into the mount with Aaron, Nadab, and Abihu, and the seventy elders of Israel.

The first instance in which the building of an altar was directly commanded by God is found in Gen. xxxv. 1. It was to be a memorial of God's appearance to Jacob. Moses receives a similar command in Exod. xx. 24. It was to be a record of the Divine Name or manifestation of the Divine Character, and a mark of the place where God would come to man and bless him.

The custom of erecting altars is frequently met with in the subsequent books of the Bible, though without throwing any additional light upon the purpose of their erection. They became tokens of faith in an invisible heavenly God (Ewald), to Whom sacrifice was offered.

The following are instances of memorial pillars of the patriarchal period :—

Gen. xix. 26. Lot's wife became a pillar of salt.

Gen. xxviii. 18. Jacob took the stone which had been his pillar, set it up for a memorial pillar of the place where God appeared to him, poured oil on the top of it, and called the name of the place Bethel.

Gen. xxxi. 45, 52. Jacob and Laban set up a pillar to mark the boundary between Laban and Jacob.

Gen. xxxv. 14. Jacob set up a pillar to mark the place where God appeared to him, poured on it a drink offering and oil, and called the name of the place Bethel—God's House.

Gen. xxxv. 20. Jacob set up a pillar on Rachel's grave.

Exod. xxiv. 4. Moses set up twelve pillars and an altar, before going up into the mount.

In the pillar set up by Jacob at Bethel, and renewed by him afterwards, the use of the pillar approximates to the purpose of an altar ; in the other instances it is simply a memorial.

VII. *The first appearance of a mediator between God and man,—a priest of God.*—GEN. xiv. 18–20.

"And Melchizedek, king of Salem, brought forth bread and wine, and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, Possessor (or Maker) of

heaven and earth: and blessed be God Most High which hath delivered thine enemies into thy hand."

This incident took place as Abram was returning from rescuing Lot from the four kings. It furnishes the first mention of a priest. The Hebrew word for priest used here is the same which is consistently used to designate the Hebrew priesthood. Melchizedek is described as priest of God Most High; he himself refers to God as God Most High—not Eloah or Elohim, but Elyon or Eluin, the name given to the God of Phœnicia by Sanchoniathon (Kennick); whereas hitherto, in the passages under review, God is spoken of as Jehovah. But Abram at once identifies the God of Melchizedek with his own Jehovah by using both names—Jehovah, and God Most High; and adding to this double name the same description of God which Melchizedek had given—Possessor, or Maker, of heaven and earth. Taken in connection with the name which Jacob gave to the altar built by him at Shechem, this seems to indicate the gradual gathering together into the unity of the One true God, of the ideas of God existing among other nations, and the identification of the One true God, the God of gods, with the Eternal Who was the God of Adam, of Noah, of Abraham, Isaac, and Jacob, and Who, in the fullest revelation of Himself, is the God and Father of our Lord and Saviour Jesus Christ. Three notes of priesthood are here—

Melchizedek gave refreshment from God;

He gave Blessing in the Name of God ;
He received gifts on behalf of God.

Abram recognises the Divine authority of Melchizedek's royal priesthood by receiving his blessing, and by responding to it by giving Melchizedek a tithe of his spoils before handing those spoils over to the king of Sodom.

It is remarkable that this first mention of priesthood is that of a royal priest previously unknown in sacred history, and who had no previously known relation to Jehovah, to whom offerings had been made, prayers presented, and altars built. The Jewish priesthood, though the term "priest" is common to both, did not descend from him, neither is he again referred to, with the one exception of Ps. cx., until the times immediately succeeding the appearance of the High Priest who liveth for ever. It was the first appearance of a mediator between God and man ; he came unexpectedly ; he was not appointed for the special purpose of coming to Abram, but previously existed outside the scope of the history, and was sent by God. This seems to be a warning thus early given against *exclusive* claims to the knowledge of God's ways, and to the possession of a Divinely appointed ministry.

"How many other priests of God may not his lifted hands have raised to God the Most High from the midst of that human race which was ever turning more and more to God?" (Zahn).

The world is large, and God is great. He has never left Himself without witness. He maketh winds His angels, and a flame of fire His ministers; even rains and fruitful seasons, filling hearts with food and gladness, are His witnesses. In every nation he that feareth Him and worketh righteousness is acceptable to Him. God fulfils Himself in many ways. Privileges given by God to one do not debar the Giver from bestowing privileges on others. One God is over all, and has made of one blood all nations of the earth; He is blessed for evermore, and doeth according to His own will in heaven above, and on the earth beneath. The gifted Seer, in the vision of the consummation of all things, beholds "a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes" of priests, at whose coming angels and elders worship and bless God, saying, Amen. S. John knows not who they are or whence they came, but they are there with robes washed and made white in the blood of the Lamb.

To the idea of offerings, prayer, manifestation of the Divine Being, and altars with which these are gradually associated and localised, there is now added the appearance of a priest of God, a mediator between God and men, who greets, gives refreshment and blesses, and to whom tribute of the firstfruits of man's work is presented.

In this instance God, through His priest, takes the initiative, and comes to man; the response is spontaneous in the giving of tithes.

VIII. *The covenant of circumcision is appointed by God with Abram and his seed, as the condition of the realisation of the Divine promises.*—GEN. xvii.

Circumcision thus became a necessary condition of Jewish nationality; to omit the sign was to break the covenant.

IX. *Abraham becomes an intercessor with God.*—GEN. xviii. 16–33.

The first use which Abraham makes of the special relationship in which he now stood to God, is to draw near to God and intercede with Him on behalf of the inhabitants of Sodom and Gomorrah. God accedes to each step of Abraham's intercession. The intercession comes to an end, not by refusal on God's part, but by cessation of request on Abraham's part.

This is the first intimation of the power of intercessory prayer which belongs to covenant relationship with God.

An explanation may also be recognised here of the prophetic insight which was afterwards to play so large a part in the history of the chosen people. God did not hide from Abraham the thing which He was about to do.

X. *Offering for the first time commanded by God.*—GEN. xxii. 2.

"And He said, Take now thy son, thine only son whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

Offerings have before been made and accepted, but here for the first time the *command* to offer is recorded. It is to be a burnt offering. The offering is specified: it is to be Abraham's only and loved son Isaac. The place is specified: it was that on which the temple afterwards stood, and near to which the cross was erected. The father is to offer his son.

It was a test of absolute faith, to be expressed in absolute obedience. The faith thus tested was rewarded by the substitution by God of a ram instead of Isaac, as the burnt offering, and by a renewal of the Divine promise of blessing.

This incident teaches (1) that God requires absolute faith in Himself expressed in absolute obedience to His command, however costly and mysterious that obedience may be; (2) that it is the spirit of sacrifice, not its form or embodiment, which God requires in the offerer.

Thus twofold light is thrown on the whole doctrine of sacrifice, and its spiritual meaning is added to all that has gone before.

The name of God here used is significant; not Jehovah, but Elohim, the God of gods; the issue of the trial revealed the surpassing excellence of the One true God over the gods of the heathen round about, who were supposed to be pleased with human sacrifices, and prepared the way for the subsequent condemnation of human sacrifices (Lev. xviii. 21; Deut. xviii. 10–12).

"The highest trial of faith ends with the attainment of an exalted truth, viz. this, that Jehovah does not desire human sacrifices" (Ewald).

"The object of earthly existence is that we present ourselves to the Lord as a burnt offering; and Abraham had reached this highest step" (Hengstenberg).

XI. *The Israelites become a redeemed nation.*—EXOD. xii.

The Passover, in its several details, here commanded by God, was the sign, means, and pledge of the *redemption* of the Israelites from the slaying of the firstborn of Egypt, of their *distinction* as God's people from the Egyptians, of their *deliverance* from bondage, and of their being *strengthened* by God for their going forth. It was a sacrifice and a feast upon the sacrifice. The Passover Service was also to be a memorial, by its annual observance, of their redemption, identification, deliverance, and strengthening, as the chosen and covenant people of God.

It was a further marking off of those who had been already separated unto God by circumcision. All

who had been circumcised were to observe it, and only such (Gen. xvii. 9–14 ; Exod. xii. 43–49). Subsequently the Sabbath was also made a sign of the covenant relationship between God and His people and a perpetual reminder that "ye may know that I am the Lord which doth sanctify you" (Exod. xxxi. 13).

To the idea of sacrifice is here formally added the idea of substitution ; the firstborn of the Israelites were redeemed from the surrounding judgment by the death of the lamb without blemish, attested by its blood sprinkled on the lintel and two side-posts of each Israelite's door.

This substitutionary, redeeming sacrifice was appointed by God ; it was national by being offered by all heads of households.

The offering of sacrifice, though not the only function of priesthood, is a prominent function, and the priesthood of heads of households is therefore here involved. The Passover observance was never abrogated until the time of Jesus Christ, the great High Priest, and it constituted a testimony during the whole intervening period, to the priesthood of the nation, on which the office of the Aaronic priesthood was based, and of which it was representative as "an everlasting priesthood throughout their generations" (Exod. xl. 15).

XII. *Jethro the priest of Midian.*—EXOD. xviii. 1–12.

The Midianites claimed to be descendants of Abraham by Keturah, Abraham's second wife after the death of Sarah. Jethro was a prince-priest of Midian, whose daughter, Zipporah, Moses had married during his exile from Egypt. It may be supposed that previous to his acquaintance with Moses he was not a worshipper of the true God, but from his other name, Reguel, Friend of El, that he was a priest of El, and that his conversion was completed by seeing what Jehovah had done to Pharaoh and the Egyptians for Israel's sake. When he came to Moses after the defeat of the Amalekites, and heard what Jehovah had done, he blessed God, declaring that now he knew that the Lord was greater than all gods, and took a burnt offering and sacrifices ; to this sacrifice Aaron, the future high priest of Jehovah, and all the elders of Israel came, and ate bread with Jethro before God.

If this supposition be true, there is here another instance of the gathering up of broken ideas of God, among other than the chosen people, into the worship of the true God. In this instance the priest of the Midianite god El becomes a worshipper of the One Supreme God. In the case of Melchizedek, Eluin or Elyon, the Phœnician name of God, is identified with Jehovah. In the naming of Jacob's altar at Shechem, He whom the Canaanites ignorantly

worshipped under the name of El, is shown to be the God of Israel.

Fundamental ideas of priesthood are informally presented in these passages, viz.—Access to God, The presentation of offering and sacrifice, Altar ministration and intercession.

We have also met with priests, definitely so called, and with the Divine command to offer sacrifice.

From this rise of priesthood we proceed to its formal Divine establishment.

CHAPTER II.

THE ESTABLISHMENT OF PRIESTHOOD.

I. *The Israelites are constituted a kingdom of priests.*—EXOD. xix. 5, 6.

"Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me from among all peoples: for all the earth is Mine. And ye shall be unto Me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel."

This promise is a further unfolding of Elohim's purpose concerning the people whom He had chosen, separated to Himself, redeemed, and delivered from bondage—they were to be unto God a kingdom of priests, *i.e.* a dynasty of persons invested with priestly and royal rank. The fulfilment of the promise was declared to be dependent on obedience to the voice of God and faithfulness to His covenant.

"A holy nation must represent God's holiness on earth. And that the nation might thus fulfil this its high destiny God gave a copy of His own holiness in the law" (Hengstenberg).

And all the people answered together, and said, "All that the Lord hath spoken we will do." Moses then brought forth the people out of the camp to meet God, placing them at the base of the mount and charging them not to break through to come up into the mount. From that position they heard the Ten Words, but were so awe-stricken that they removed and stood afar off, and said to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." Moses therefore drew near to God, and received the rest of the terms of the covenant, and told the people all the words of God. All the people answered with one voice, and said, "All the words which the Lord hath said will we do." Burnt offerings and peace offerings of oxen were then sacrificed; and Moses, taking half the blood in basons, sprinkled it on the altar which he had built; then took the book of the covenant which he had written, and read it in the audience of the people. The people responded, saying again, "All that the Lord hath spoken will we do, and be obedient." Moses then took the blood in the basons, and sprinkled it on the people, saying, "Behold the blood of the covenant which God hath made with you concerning all these words."

The one sacrificial blood represented the life of the entire people; it was sprinkled in expiation for the people's sins on God's altar; it was sprinkled on the people in token that their life presented on the

altar had passed through death and was given back to them purified and qualified for the holy, royal, and priestly life which was thenceforth to be lived in obedience to the terms of the covenant. It was the outward and visible sign of an inward and spiritual grace which sealed their regal priesthood. As a nation of kings and priests they were henceforth to reign by priestly ministration to all the families of the earth. They were the holy, royal, and priestly laity, οἱ ποτὲ οὐ λαὸς νῦν δὲ λαὸς Θεοῦ. As the Passover was the covenant of redemption, so now was instituted the covenant of obedience, which is the purpose of redemption. On obedience following redemption the priesthood of the nation was conditioned.

Obedience is a fundamental requisite of priesthood. Priesthood implies separation unto God from all other nations with the special privilege as clean, sacred, holy, of access "unto Me." The statement that "all the earth is Mine" implies, in the light of later teaching, that God, in choosing one nation for the privilege of access to Himself, was not casting off other nations, but that the nearness to Himself promised to the one nation should be the means, the mediation, of blessing to all the earth. The children of Israel failed to realise their high vocation, and an office of priesthood was instituted from among them to preserve the priestly privileges; to keep alive the idea, by representing the fact, of access to God;

to show how to approach; to mediate approach; to be to the nation in some respects what the nation was to be to the world; and finally and eventually, in its Divine fulfilment, to give access to all peoples through the One High Priest, the Son of God.

Priesthood connotes obedience, separation, access, mediation, offering of sacrifice; it is first access, then mediatorial and intercessory use of that access.

II. *A sanctuary.*—EXOD. xxv. 8.

"And let them make Me a sanctuary; that I may dwell among them."

Altars and pillars had gradually become associated with prayers, offerings, sacrifices, Divine manifestations, and Divine communications; and had become rallying-points of memory, faith, and hope. These intimations are gathered up and centralised, with the addition of other ideas, in One Sanctuary.

The word "sanctuary" denoted a consecrated place. It and all its furniture were to be made by the people, by the royal priesthood of the whole nation, out of willing offerings from men and women, with willing labour of men and women, according to a Divine pattern. It was the tent of assembling where God and His people came together. It was to be the place where God would dwell among His people; where He should be approached, where they should draw near to Him; where He would meet with them and commune with them; where His Testimony

should be kept; where the Presence Bread should always be before Him; where the sevenfold lamp of God should burn; where sacrifices should be offered; where priestly ministrations should be maintained; where all the children of Israel should be represented before the Lord; where all holy gifts should be hallowed; where incense should rise, intercession be made, and God be inquired of; where memory, faith, and hope should have their sacred home and ceaseless invigoration.

III. *The office of the priesthood.*—EXOD. xxviii. 1.

"And bring thou near unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons."

That which underlies the idea of the priestly character, man made in the image of God, was brought out in the record of man's creation. Priestly work, as hereafter to be more fully described and identified with the priestly character, has already been met with in relation to offerings, altars, receiving manifestations of God and communications from Him, intercession, and sacrifice. Ideas of ministerial and mediatorial priesthood have already been given in the appearance of Melchizedek. The Israelites have been constituted a priestly nation. The idea of *office* is now added to that of priesthood. The

office of priesthood, the holders of which were taken from among priestly men, and appointed for them in things pertaining to God, was now to be established as a formal and concrete holding forth of the ideal of priesthood, as representing the universal priesthood of the nation in having access to draw near to God; as being the organ of the priestly life of the whole people; as mediating between the priestly people and their God for the maintenance of their priestly character and privilege; and as a means by which God should bless His whole priestly people with pardon, peace, and guidance, and keep them in vital communion with Himself. This priesthood represented God to man, and man to God. It was the channel of communication from God to man, and from man to God. The priesthood was in the people, and the people were in the priesthood. The light which shone from the official priest, shed on him in his holy functions, was to be the light in which the priestly life of the whole nation was to be lived. This priesthood was the gift of a service to be rendered to God and man; in this sense it is said to Aaron, "I give you the priesthood" (Exod. xxviii. 3, 4, 41; xxix. 44; Lev. vii.; Numb. xviii. 7).

The identification of the official priesthood with the priestly nation, so that it was representative of the whole nation, is made clear in many ways :—

The sanctuary, in which the priestly ministrations were carried on, was in its materials the willing gift,

and in its construction the product of the willing labour, of the whole people; its service was maintained by the half-shekel ransom money of the enrolled nation, the number of the enrolled continually receiving successive additions as those who reached the age of twenty years passed into it; this ransom money was to be a memorial of the children of Israel before the Lord (Exod. xxx. 11–16).

The tribe of the Levites, who were the redemption of the firstborn of the nation, was solemnly given to the priesthood for the service of the Lord by the whole assembly, who put their hands upon them as they stood before the Lord (Numb. viii. 5–22), and they were maintained in their generations by all the tithe in Israel (Numb. xviii. 21).

Aaron and his sons were taken from among the children of Israel (Exod. xxviii. 1); he bore upon his breastplate the names of all the tribes for a memorial before the Lord continually; he wore on his forehead the golden plate inscribed with the words, "Holiness to the Lord," in order that the people might be accepted before the Lord (Exod. xxviii. 29, 38); the purpose of this priestly office was that God might dwell among the people and be their God (Exod. xxix. 45); the very garments in which he ministered, and which were to be handed down from father to son, as sign of the enduement of office, were commanded to be made by the people (Exod. xxviii. 3); in such close relationship was he

to the people, that if he, having any uncleanness on him, went near to the hallowed gifts of the people, it was profanation; if he sinned he brought guilt upon the people (Lev. xxii. 1–3; iv. 3); a touching reminder of his absolute oneness in nature with the nature of the people, was made annually throughout the generations, inasmuch as on the great Day of Atonement, he needed sacrificial cleansing as well as they. All the qualities of character necessary for the official priesthood were equally necessary for every individual member of the community.

CHAPTER III.

THE OFFICE OF THE PRIESTHOOD.

I. *Its Functions.*

As the office of the priesthood was solemnly established by Divine authority and command, so the functions of the office were solemnly instituted and minutely defined by God. The following is a bare outline and grouping of these functions :—

Functions of the High Priest alone—

I. To draw near into the Holy of Holies.

II. To make the annual atonement for the nation (Lev. xvi.).

III. To mediate and make intercession on other special occasions, bearing on his shoulders and heart the names of the twelve tribes, comprehending them all in his care and love (Exod. xxviii. 12–38).

IV. To consult the Divine oracle in order to ascertain and make known the Divine will in circumstances unspecified by the law (Exod. xxviii. 30 ; Numb. xxvii. 21 ; Judg. xx. 27, 28).

The remaining functions enumerated are the

principal ones of the priestly office generally; some of them were discharged by the high priest on special occasions; they belong to the office of the priesthood, as assistant to the high priest, rather than exclusively to either the high priests or the priests.

Functions of the Priests in common with the High Priest—

V. To draw near to God (Exod. xix. 22, etc.).

VI. To provide the shewbread (Lev. xxiv. 8), the "bread of the faces." The shewbread was the mystical food by partaking of which the sight of God is attained to (Bähr, "Symbolik").

VII. To cause the lamp to be always burning (Exod. xxvii. 20, 21). The lamp was symbolic of the Divine Light of holy example and character.

VIII. To offer incense (Exod. xxx. 7). Incense was the symbolic presentation to God of the prayers of the people.

IX. To judge in matters of difficult controversy (Deut. xvii. 9).

X. To bless in God's Name (Numb. vi. 23–27).

XI. To offer gifts and sacrifices other than those on the Great Day of Atonement; these may be thus classified—

a. Those which expressed confession of sin, other than on the Day of Atonement.

b. Those which expressed self-dedication on the part of those who brought them.

c. Those which acknowledged God as the Source of blessing and expressed the dedication of His gifts to Himself.

d. Those which expressed gratitude and solemnised vows.

XII. To pronounce on leprosy (Lev. xiii. and xiv.).

XIII. To keep or guard, teach, and administer the law and be the messengers of the Lord of Hosts (Lev. x. 11 ; Deut. xvii. and xxxi.).

XIV. To be intercessors with God on behalf of men.

XV. To be ever at hand to receive the guilty, the penitent, the rejoicing Israelite, and such as were striving (*e.g.* the Nazarite) to attain to a higher standard of the priestly or consecrated life.

The Levites were assistants to the priests in the service of the Lord, but might not offer sacrifices.

These fifteen points include all the principal functions of the priestly office as presented in the Scriptures of the Old Testament, and may be taken as the standard for future reference under their respective numberings.

The Divine appointment of sanctuary, official priesthood, and sacrifice was absolute and exclusive. There was only one sanctuary. Sacrifices were to be offered only at this one sanctuary, only through the appointed office of the priesthood, and were to be only such as were specified (Lev. xvii. 4 ; Deut.

xii. 13, 14). As far as concerned the chosen people, the place, the priesthood, and the sacrifices were exclusive of other places, mediators, and sacrifices. But this official priesthood, chosen out of the nation who were all priests, was not a substitution, in a priestly caste, for the priesthood of the people. It was a sign and representation, throughout all the generations of this everlasting priesthood of office, of that universal personal priesthood to which the nation had been formally admitted ; and the means by which their priesthood was preserved and perpetuated amidst their manifold sins and failures. It was not distinguished from the priesthood of the nation except by the official position and official work assigned to it. It was a continual memorial of the priestly character of the whole people. It was the exclusive way by which, as subjects of God's kingdom of priests, and as members of His holy nation, they could present their priestly acts to God for the maintenance of their priestly life and privileges.

The one sanctuary, the one priesthood, the one sacrifical code pointed to the unity of the true God, and with many-tongued voice declared incessantly, "The Lord your God is one Lord." The absolute and exclusive position assigned to these ordinances was also typical of the absolute and exclusive character of their fulfilment in Christ. In Christ a new priesthood would arise, absolutely fulfilling all the functions of priesthood, and as absolutely

excluding all intrusion; its delegation, so far as, and in such respects as, there should be delegation, would be solely by His express ordinance. He would offer the One, sufficient, expiatory Sacrifice, and there would remain none other sacrifice for sins; such sacrifices of praise and prayer, of self-dedication and of service for others as He should ordain, would be acceptable solely in virtue of His One Sacrifice. He Himself would be the Sanctuary in Whose Spirit all worship should be presented to God, and in Whom all His people would be built up a habitation of God in the Spirit.

II. *Absolute and exact obedience the law of the priestly office.*—LEV. x. 1, 2.

"And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before the Lord, which He had not commanded them. And there came forth fire from before the Lord, and devoured them, and they died before the Lord."

Nadab and Abihu, chosen priests as they were, did otherwise than God commanded them, in the priest's office, and were destroyed by fire. The judgment is interpreted to Aaron by Moses, "This is it that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people will I be glorified. And Aaron held his peace."

In the ministry of mediation the priests themselves

were to be absolutely obedient to their instructions—to do neither more nor less. Self-willed and self-originated service was promptly visited by Divine judgment.

It was after this incident that Aaron was commanded not to come at all times into the Holy Place within the veil, but only on the annual Day of Atonement (Lev. xvi. 2).

III. *The office of the priesthood fenced off from all intrusion.*—NUMB. xvi.

Korah, Dathan, and Abiram, with two hundred and fifty princes of the congregation, gathered themselves together against Moses and against Aaron, and said, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"

They were told to bring their censers with fire and incense and stand at the door of the tabernacle, and God would decide their case. They were destroyed, and when the congregation murmured against Moses and Aaron on that account, fourteen thousand seven hundred were smitten with a plague and died. The plague was stayed by Aaron, who, at the command of Moses, ran into the midst of the assembly and made atonement for the people, standing between the dead and the living. The censers of these men who had sinned at the cost of their lives were

gathered up out of the burning, and made into beaten plates for a covering of the altar, as "a memorial to the children of Israel, to the end that no stranger, which is not of the seed of Aaron, come near to burn incense before the Lord."

The people were then told to bring twelve rods, representing the twelve tribes, to be laid up in the tabernacle ; the rod which should bud was to indicate afresh those whom God chose to minister before Him. Aaron's rod budded, and was laid up in the tabernacle before the testimony, and kept for a token against the children of rebellion (Numb. xvii.).

Thus Aaron and his sons were fenced off from all the congregation, even from the princes of the congregation, as those whom God had chosen for the office of the priesthood ; all who presumed to interfere, or sympathised with those who interfered, were visited with Divine judgments ; and the exclusive position of Aaron and his sons in the office of the priesthood was emphasised, vindicated, and protected.

IV. *Amateur imitation of the office of the priesthood condemned.*—JUDG. xvii. 1–6.

"And the man Micah had an house of gods, and he made an ephod, and teraphim, and consecrated one of his sons, who became his priest. In those days there was no king in Israel : every man did that which was right in his own eyes."

An account is here given of an amateur imitation

of the priestly office by Micah, a man of the hill country of Ephraim, who consecrated his son to minister in the house of his gods; he subsequently persuaded a Levite to accept this office, and said, "Now know I that the Lord will do me good, seeing that I have a Levite to my priest."

Superstition and disobedience are as closely allied as faith and obedience. Micah's superstition was rudely shattered by succeeding events. His complacency was of no long duration. The priestly office, which this Levite unwarrantably set up afterwards at Dan, continued to be a rival of that of Aaron and his sons through nearly five centuries of Israelitish national life.

The incident took place in lawless times, when every man did that which was right in his own eyes.

The vanity of amateur imitation of the priestly office, even if it be by securing the services of a Levite, is shown, and again intrusion into the priestly office is repulsed.

V. *Apparent danger to holy things no excuse for disobedience to Divine directions with regard to them.* —2 SAM. vi. 7.

"And the anger of the Lord was kindled against Uzzah; and God smote him there for his error (or rashness); and there he died by the ark of God."

Opinions are divided on the question whether Uzzah was, or was not, a Levite. *Kirkpatrick*, in

"Cambridge Bible for Schools," says that probably he was, and knew, or ought to have known, the Levitical directions that the ark should be borne by means of rods resting on the shoulders of the Levites, the ark itself being untouched. *Blaikie*, in "Expositor's Bible," says he was probably not a Levite, but a man of Judah. *Sayce*, in his "Early History of the Hebrews," says he was not a Levite; and *Stanley*, in "Dictionary of the Bible," says that there is no proof for the assertion that he was a Levite. The decision is not essential to an understanding of the incident; if Uzzah was not a Levite, there was the less excuse for his touching the ark. If he was a Levite, the fact that he stood in so near a relationship to the ark did not excuse him, even when the ark seemed in danger, for doing what the Levites were forbidden to do. The Levites were forbidden on pain of death to touch the ark, or even see it; they were to bear it by the rods passed through its rings for the purpose.

The fault, in the first instance, was David's, who followed the heathen example of the Philistines who sent the ark to Bethshemesh in a cart, instead of directing that, according to Divine command, it should be borne by its rods on the shoulders of the Kohathites. The oxen who drew the cart slipped, and Uzzah put forth his hand to steady the ark, which seemed in danger of being overthrown; he was smitten with death for his error or rashness. Possibly

his rashness was to some extent brought about by familiarity with the ark, since for seventy years it had been in his father's house.

The lesson was impressive. The ark was the especially sacred symbol. Its sanctity had just before been solemnly indicated when fifty thousand Philistines had been slain because the men of Bethshemesh had profanely looked into it. Its sacred character was guarded by the most minute directions; no circumstances into which it might come, no danger to which it might *seem* to be exposed, could excuse unhallowed familiarity on the part of heathen or Israelite, or disobedience to the directions given concerning it. The effects of David's disobedience could not be remedied by Uzzah's disobedience. The ark of God was always, everywhere and in all circumstances, His own; His own people must be taught, above all others, to treat it with absolutely obedient and unvarying solemnity. It must be shown to whom its guardianship had been committed, and their sacred rights and duties be asserted, both for and against them.

VI. *Political appointment to the priestly office condemned.*—1 KINGS xii. 26–31.

"And Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to offer sacrifices in the house of the Lord at Jerusalem, then shall the heart of this people turn

again unto their lord, even unto Rehoboam king of Judah; and they shall kill me, and return to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and he said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he made an house of high places, and made priests from among all the people, which were not of the sons of Levi."

After prophetic warning that these priests should be sacrificed on their own altars, "Jeroboam returned not from his evil way, but made again from among all the people priests of the high places: whosoever would, he consecrated him, that there might be priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth" (1 Kings xiii. 33, 34).

Thus the political appointment to the priestly office, even of those who were members of the priestly nation, was condemned and visited with Divine judgment. Though the worship of the golden calves was distinctly condemned, that which is most prominent in the narrative is the condemnation of political appointment to priestly office, of those who, though Levites, were not Divinely appointed to the office of the priesthood, and of their unwarranted service. Acceptance of office, through human appointment which has no Divine authorisation, lies close to the

worship of false gods. The beginning of disobedience, like that of strife, is as when one letteth out water.

VII. *Faithfulness to God and to those appointed by Him to the office of the priesthood vindicated and rewarded.*—2 CHRON. xiii. 9–18.

"Have ye not driven out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the peoples of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods. But as for us, the Lord is our God, and we have not forsaken Him; and we have priests ministering unto the Lord, the sons of Aaron, and the Levites in their work. . . . Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord, the God of their fathers."

VIII. *A memorial of Divine interposition destroyed because profaned to a superstitious use.*—2 KINGS xviii. 4.

"He removed the high places, and brake the pillars, and cut down the Asherah: and he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan."

Bronze serpents were regarded in Babylonia as

Divine protectors of a building, and were set up at its entrance (Sayce). The brazen serpent which Moses, by Divine command, had erected in the wilderness had been preserved for nearly a thousand years. In the days of Hezekiah it had ceased to be regarded simply as a memorial of God's gracious interposition to save His people from the consequences of their sins; it is said to have been placed in the Temple at Jerusalem (Ewald), and was probably used for purposes of divination; incense was burnt before it; it was profaned to superstitious uses. In the reforms accomplished by Hezekiah, this "piece of brass," as it was called, was destroyed, together with idolatrous images and pillars. Thus purity of worship was guarded against both the introduction of heathen idolatry and the misuse of symbols historically connected with acts of Divine forgiveness. The truth of the symbol did not perish with the destruction of the symbol. It was re-announced by Jesus Christ centuries afterwards (John iii. 14, 15). The lesson of the superstitious use of the brazen serpent may have its application to the "wood of the cross," in later times.

IX. *The sacred line of the priestly office preserved, and its members reformed.*—EZRA ii. 62; x. 5; NEH. v. 12; vii. 64; x. 28, 29; xiii. 28–31.

In the rebuilding of the Temple and the restoration of Divine worship under Zerubbabel, Ezra and

Nehemiah, all priests who could not trace their genealogical descent were put from the office of the priesthood; all who had trespassed by taking strange wives were made to put those wives away, and those who had exacted usury were made to restore what they had taken. All forms of oppression adopted under cover of the priestly office were sternly rebuked and abolished.

CHAPTER IV.

SUMMARY OF THE PRECEDING.

THE historical review of worship, priesthood, sanctuary, priestly office and sacrifice, under the Old Testament, is now completed, so far as typical instances and incidents are concerned in relation to the subject of ministry. The chequered history of the Jews, as represented elsewhere than in the passages that have been passed under review, adds nothing to our knowledge of essentials regarding the Divinely constituted way of approach to God. The sad stories of the wicked adoption of the idolatrous worship of Baal need no comment save the remark that He Who appointed the true priesthood for His own worship, and so solemnly vindicated its exclusive position, tolerating no unfaithfulness within it, or intrusion into it, can much less tolerate the worship of false gods.

"The work of the priesthood of Israel was from its very nature more stereotyped by the Mosaic institutions than any other element in the national life. The functions of the Levites, less defined and therefore more capable of expansion, altered from age to age; but those of the priests continued

substantially the same, whatever changes might be brought about in their social position and organisation. The duties described in Exodus and Leviticus are the same as those recognised in the Books of Chronicles, as those which the prophet-priest Ezekiel sees in his vision of the Temple of the Future" (Plumptre).

It will therefore be convenient if we now gather up the salient points which thus far have been presented in Holy Scripture. They may be briefly generalised thus :—

1. Men who had been created in the image of God, and had fallen into sin, felt the need of drawing near to God against Whom they had sinned ; they ventured to draw near, and were welcomed.

2. In the first approaches of men to God in prayer, offering, and sacrifice, the idea of *personal* priesthood, as that of access to God, was implicitly involved, and the privilege was informally exercised, though without the use of any terms of priesthood ; when Abraham used his privilege of access to God in order to intercede for Sodom and Gomorrah, the idea of the priestly *office* of mediation was embodied, though without official appointment. As Hooker has said, "things are always ancienter than their names," and that which had existed implicitly and informally was, in due time, and with the preparation thus made, explicitly defined and constituted.

3. God chose a people whom He redeemed and separated from other nations and made a kingdom

of priests unto Himself, to whom and through whom to manifest His will that sinful men should draw near to Him, and the ways by which they should approach Him.

4. A place—the Tabernacle; a mediatorial ministry —that of the Priestly Office; a means—Sacrifices and Offerings, were gradually revealed and finally established. Those to whom these things were revealed and given were restricted to the use of them alone in their approach to God, and were permitted to draw near in no other way. But it is evident, from the times preceding the patriarchal age, that others than the chosen people were permitted to draw near according to such light as they had, and according to the promptings of their hearts. From the appearance of Melchizedek, it is manifest that a Divinely appointed ministry of mediation existed outside the chosen nation; and it is clear that in times of confusion, distress and darkness, as in those of Gideon, even the chosen people themselves were permitted to draw near to God in other than the normal ways. In the times of the Monarchy, too, there is an association of priestly and royal functions, of the original authorisation of which no record exists. All which considerations show that the official priesthood was made for man, not man for the official priesthood.

5. Amateur, political, and polluted orders of priesthood, originating in wilful disregard of the Divinely appointed office, are condemned alike by express

declarations of Divine displeasure, and by the facts of history.

6. The Divinely appointed office of the priesthood is solemnly protected from intrusion, minutely defined as to its duties and functions, and purged alike from internal abuse and superstitious accretions, in order to prepare the way for the inviolable and perfectly holy priesthood of Jesus Christ.

7. The λαὸς is περιούσιος and becomes βασίλειον ἱεράτευμα καὶ ἔθνος ἅγιον, out of which Κύριος ὁ Θεὸς ἐπέλεξε τοὺς ἱερεῖς—the κλῆρος—παρεστηκέναι αὐτῷ καὶ εὐλογεῖν ἐπὶ τῷ ὀνόματι αὐτοῦ (Deut. xxi. 5, LXX.).

8. The official priesthood, chosen out of the kingdom of priests, is representative on the one side of God, and on the other of the priestly nation of which it is a part; it is ministerial from God to His people, and from them to Him; it is mediatorial between Him and them.

PART II.

THE CONSUMMATION OF PRIESTHOOD IN JESUS CHRIST

"The New Testament is almost entirely occupied with two lives, the life of our Lord and the life of the Early Church."—ARCHBISHOP TEMPLE.

CHAPTER I.

THE PROPHETIC INTIMATIONS OF THE OLD TESTAMENT AND THEIR FULFILMENT IN THE NEW TESTAMENT.

BEFORE passing from the consideration of the rise and establishment of priesthood in the Old Testament, to the evidence, in the New Testament, of the consummation of priesthood in Jesus Christ, it is needful to observe that the former was preparatory to the latter, and that especially in the writings of the prophets before, during, and after the Captivity, there is abundant proof that the institutions of the Jewish Church were prophetic and typical of a larger and wider fulfilment than was realised in the Jewish Dispensation. In the words of Dean Stanley, "the drama as it rolls on through its successive stages is too majestic to end in anything short of a Divine catastrophe." That catastrophe came in the destruction of the temple and the consequent disruption of the Jewish hierarchy; while that which was permanent, under temporary conditions, was taken up by

Jesus Christ, and carried on to its Divine and world-wide accomplishment.

At the Fall God declared that there would be mutual enmity between man and the spirit of disobedience by which he had been beguiled, and that the victory should be with man. In the earliest history of man's sense of his need of God, of his endeavours to draw near to Him, and of the Divine response with which these efforts were met; in the types, incidents, and teaching connected with the Jewish priesthood, there is a strain of prophetic intimation which becomes articulate and dominant in the utterances of the prophets, pointing onward to One Who should come, the Messiah specially anointed and sent by God, in Whom, as Man, Prophet, Priest, and King, all previous revelations should be more than fulfilled by His establishment of a kingdom, priestly office, and universal priesthood, including both Jews and Gentiles, and enduring for ever.

To trace these prophetic intimations in detail would need a separate treatise out of all proportion to the object and scope of this inquiry, but their general strain is exemplified and gathered up in the following brief references.

When the people of God whom He had gathered round Himself were under the shadow of impending calamities; when they seemed most forgetful of their priestly character, and in danger of losing those priestly privileges for which all their history from

Adam to Noah, from Noah to Moses, and from Moses, through all succeeding vicissitudes, to the reign of their kings, had prepared them ; the promise was again and again renewed to them, that, in spite of the destruction of Jerusalem, Messiah's kingdom should be established, the Spirit should be poured out on all flesh, and that the Gentiles should share in their high privileges, even in those of the official priesthood (Isa. lxi. 6 ; Joel ii. 28—iii. 2 ; Isa. lxvi. 21).

When the results of their unfaithfulness were being experienced in the distress and degradation of the Captivity, it was declared that, notwithstanding all, the promises should never fail of abiding realisation (Jer. xxxiii. 17–22).

After the restoration from captivity, the coming of a Mediator is prophesied, Who should establish His kingdom over all the kingdoms of the world, build the temple of the Lord, and be a Priest upon a throne, the royal and priestly Head of a kingdom of royal priests, in which they that were far off should have their place and share, and the desire of all nations be realised (Zech. vi. 9–13 ; Hagg. ii. 7 ; cf. Rev. xi. 15). And the last prophet of the Old Testament declares, "From the rising of the sun even unto the going down of the same My Name is great among the Gentiles ; and in every place incense is offered unto My Name, and a pure offering : for My Name is great among the Gentiles, saith the Lord of Hosts" (Mal. i. 11).

The quotation of the prophecies of Joel by S. Peter (Acts ii. 16–21), and by S. Paul (Rom. x. 13), and of Amos (ix. 11, 12) by S. James (Acts xv. 15–17), carries on and applies their fulfilment to the Christian Dispensation; and since the priestly character of the whole people and the office of the priesthood are declared by Isaiah and Jeremiah to be perpetual, and since it is declared that the Gentile nations should share in the full blessedness of the Jewish people, the conclusion is inevitable that, in the Christian Church, and under the outpouring of the Holy Spirit with which it was inaugurated on the Day of Pentecost, the perpetuation and fulfilment of the priestly character and office should be realised, with such dissolving of national distinctions, and such deepening of spiritual meaning and power, as belong to New Testament times. Thus these prophecies and those given to Eli (1 Sam. ii. 35), which were partially fulfilled in Samuel and Zadok successively, find their ultimate fulfilment, as hinted at in Ezekiel's vision of the new temple, and more fully declared by Daniel (Dan. vii. 9–27; ix. 24–27; cf. Rom. iii. 25) in Christ and His Kingdom.

CHAPTER II.

THE EPISTLE TO THE HEBREWS.

As the Epistle to the Hebrews treats so fully of the priesthood, sanctuary, and sacrifices of the Old Testament, it will be convenient in the next place to note the chief points of its exposition and revelation; these are as follows:—

1. God has gathered up and completed all previous revelations in His Son, Whom He appointed Heir of all things. He is the very image of God's substance, the Mediator of creation, and Upholder of all things, Who, when He had made purification for sins, sat down on the right hand of the Majesty on High (i. 1–3).

2. The Son is better than the angels, worthy of more glory than Moses, and has done more for the people of God than Joshua (i. 4; iii. 3–6; iv. 8, 9).

3. Jesus took hold of the seed of Abraham and was made in all things like unto His brethren, that He might become a merciful and faithful High Priest in things pertaining to God, to make propitiation

for the sins of the people; this honour He took not on Himself, but was called of God, even as was Aaron, taken from among men and appointed for men in things pertaining to God, that He might offer both gifts and sacrifices for sins (ii. 16, 17; v. 1–5).

4. Jesus is a High Priest after the order of Melchizedek, *i.e.* not after the law of a carnal commandment, but after the power of an endless or indissoluble Life, in Whom there was a disannulling of a foregoing commandment, because perfection was not through the Levitical priesthood; of a tribe, that of Judah, as to which Moses spake nothing concerning priests; and the Surety of a better covenant than that mediated by the Aaronic priesthood. This change of priesthood, from that of Aaron to that of Christ, necessitated also a change of law—from the law of a carnal commandment to that of the power of Christ's endless Life, which is the fount of the power of His unchangeable priesthood (v. 10; vii. 14–22).

5. Jesus, because He abideth ever, hath His Priesthood unchangeable, inviolable, that doth not pass to another; wherefore also He is able to save to the uttermost, completely, them that draw near unto God through Him, seeing He ever liveth to make intercession for them, and to transact with God on their behalf all that pertains to their perfect well being (vii. 24, 25).

6. Jesus is a great High Priest Who has passed

through the heavens, entered within the veil; a High Priest of the good things to come, Who sat down on the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord pitched, not man, of which the earthly tabernacle was a copy and shadow (iv. 14; vi. 19, 20; viii. 1–5).

7. Christ, through His own blood, entered in once for all into the Holy Place, having obtained eternal redemption, now to appear before the face of God for us, not that He should offer Himself often, else must He often have suffered, but now once at the end of the ages, hath He been manifested to put away sin by the sacrifice of Himself. By One Offering He hath perfected for ever them that are sanctified, there is no more offering for sin, there remaineth no more a sacrifice for sins. He needeth not daily, like those high priests, to offer up sacrifices, first for His own sins, and then for those of the people, for this He did once for all when He offered up Himself (vii. 27; ix. 12–26; x. 14–26).

This is the offering which fulfils the requirement laid down in viii. 3, that as a High Priest it is necessary that Jesus have something to offer. He has fulfilled the requirement by the One Offering of Himself, which needs not, and cannot, be repeated, "else must He often suffer."

8. We are therefore to draw near with boldness to the throne of grace; we are to draw near with

a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water (iv. 16; x. 19–22), as the priest was sprinkled with the warm sacrificial blood, and bathed in front of the sanctuary on his consecration to office. We, as priests identified with Him by His blood sprinkled on us, are to follow our High Priest into the Holy Place (whither the priests of the tabernacle were not to follow the Aaronic high priest), because Christ has dedicated for us a new and living Way, going through and beyond the veil.

9. Faith in the High Priest of our confession, the Mediator of the new covenant Who abideth ever, Jesus Christ the same yesterday, and to-day, and for ever, is the great requisite, whatever reproach it may involve (xii., xiii.).

10. Through this one High Priest we are to offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His Name; we are not to forget to do good and to communicate, for with such sacrifices God is well pleased (xiii. 15, 16).

11. Those who cling to the former service of the tabernacle and serve *it*, rather than *in* it Him Who was to be served in it (Bengel), the service in which pointed to the great High Priest the Son of God, Who was now come, and had fulfilled all that the tabernacle service foreshadowed, have, by reason of their so doing, no right to the privileges of the

Christian Church. They are cutting themselves off from the spiritual sustenance of the Body and Blood of Christ. The bodies of the beasts whose blood was brought by the high priest into the holy place were not to be eaten; they were burned without the camp, whither the priests were not to follow them. Christ also has suffered without the gate, but thither we *are* to follow Him, and, as His nation of priests (x. 22), to partake of Him for the spiritual sustenance of our priestly life, bearing whatever reproach may be involved by our faith in Him, and by our feeding upon Him by faith; there, without the gate, sanctified by the blood of Christ, we are to offer in, through, and for Him, our sacrifice of praise to God continually, that is, the fruit of lips which make confession to His Name, and our sacrifice of doing good and communicating of all we have and are to others; with which sacrifices God is well pleased, though He is no longer pleased with the sacrifices of bulls and goats (xiii. 9–16). Our altar is the cross, if the figure be so far pressed, as it is not, in this epistle; the thought is rather of Him for Whom the altar was erected, the *whereof* of the altar, that which, He Who comes *from* the altar to us, namely the risen Christ, Who feeds us with the spiritual food of His Body and Blood, His Spirit quickening us (cf. John vi. 63). (See Westcott, *in loco.*)

12. Rulers who spake the Word of God are to be remembered and their faith followed; to be obeyed

and submitted to, because they were to account for the souls over whom they rule; an account that causes grief to the rulers is unprofitable to the ruled (xiii. 7, 17).

13. Apostolic blessing, "Now the God of peace," etc. (xiii. 20, 21).

This epistle leads us to no other possible conclusion, and is capable of being understood in no other way, than that the whole meaning of priesthood, sanctuary, and sacrifice, as appointed in the Old Testament, is embodied, exhausted, and inexpressibly surpassed in the everlasting priesthood, and the final and exhaustive expiatory sacrifice of the Son of God, Jesus Christ the same yesterday, to-day, and for ever.

Its testimony is the more emphatic, inasmuch as it is addressed to Hebrews, who, by becoming Christians, were suffering the penalties of exclusion from social, national, and ecclesiastical privileges, and who, on this account, and by reason of the great demands made upon them by the high moral and spiritual claims of Christ, were in danger of drifting away from the true Faith, of slipping back into previous Jewish beliefs and hopes, and even of lapsing into unbelief in God Himself. That Faith is shown to be the outcome and consummation of the previous revelation. The stress of the epistle is laid on the superiority of the Christian to the Jewish Dispensation; the necessity of faithfulness to Christ, whatever might be the reproach involved; and the surpassing excellence

of the privileges which were theirs as Christians, over the privileges previously belonging to them as Jews—in direct access to God through the High Priest of their confession, for the obtaining of all mercy and grace.

The epistle seems fitly and necessarily to turn our attention to Christ as He is presented to us in the Gospels. We have seen what the Divinely appointed way of access to God was under the Old Testament; we have now to learn what it is under the New. The doctrine of priesthood, sanctuary, and sacrifice has poured itself into Christ. We are shut up to Him. We have now to learn what is the nature, and what is the channel, of the waters of life that flow forth from Him. The absolute, solemn, and exclusive character of the tabernacle, priesthood, and sacrifice of the Old Testament finds its meaning and application in reference to the High Priest of the New Dispensation, and teaches that there can be no interference with, or intrusion into, His Priesthood. If the priesthood of the Old Testament was so hedged round, much more is His Priestly Office unique, solitary, and unapproachable. Priesthood, and all that pertains to it, is consummated in Christ—He is the One High Priest, the One Sacrifice, the One Temple. The Law has thus been our schoolmaster to bring us to Christ. We have now to sit at His feet and learn of Him. We cannot go back, we must follow Him whithersoever He leads us.

CHAPTER III.

THE TESTIMONY OF THE FOUR GOSPELS AS TO THE MINISTERIAL CHARACTER OF JESUS CHRIST.

CHRIST is not a last prophet of Judaism come to purify and reinstate, to restore and reinvigorate, a corrupt and decaying Judaism ; He appeared in the end of the ages of Judaism, and of all preceding revelations, to fulfil the Law and the prophets, as the substance fulfils the shadow. He fulfilled the shadow by absorbing and replacing it in Himself, so that slowly, as in the case of Palestinian Christianity ; less slowly, as in the Christianity of the Dispersion ; and with still less delay among the Gentiles, all shadows might be obliterated in Himself, the fulness of Him Who abideth ever and filleth all in all. He was not the servant of Judaism ; Judaism was His servant, and found its last sublimest ministry, when in the person of John the Baptist, its prophet, priest and last faithful official representative, and at the advent of the Divine Person Who was the Substance of which all that had preceded had been the shadow,

it became only a voice crying in the wilderness, "Behold the Lamb of God which taketh away the sin of the world," and died into Him its Prophet, Priest, and King, Whose advent was the consummation of the world's travail. The sin of the world had separated man from God. He came to take sin away; and, as Tertullian beautifully expressed it, as "the Father's Highest and Great Priest to clothe" every man who believeth in Him, "from His own store" of priesthood, so that each might have in Him, and through Him, holy freedom of access to God, to worship, to listen, and to serve. The priesthood converged in Jesus Christ, was transfigured in Him, and radiated forth from Him.

The nature of the priesthood of the Christian Church is entirely dependent on, determined by, and constituted in, the Priesthood of our Lord.

S. Matthew.

Our Lord is designated as Jesus (i. 21), Emmanuel (i. 23), and the Christ (xvi. 16); these names signify that as God with us, Son of God (iii. 17), and Son of man (viii. 20) He is the Anointed of God to save His people from their sins.

He is a Teacher of inherent authority (vii. 29).

He has power on earth to forgive sins (ix. 6).

He is greater than the temple (xii. 6), the veil of which was rent in twain at His death (xxvii. 50, 51).

He instituted the Lord's Supper (xxvi. 26–28).

He appointed the rite of Baptism and the function of teaching (xxviii. 19, 20), having all authority in heaven and on earth (xxviii. 18).

S. Mark.

In this Gospel, and in those of S. Luke and S. John, only those particulars are noticed which are additional to S. Matthew—

He will baptise with the Holy Ghost (i. 8), as distinguished from the baptism with water which He did not administer (John iv. 2).

He preached the gospel of God, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (i. 14, 15).

He assumed and exercised authority to cleanse the temple (xi. 15–18), and foretold its destruction (xiii. 2).

S. Luke.

He is the Prophet (xiii. 33) that should come into the world (John vi. 14; vii. 40; cf. Deut. xviii. 15).

He is the Author and Giver of Blessing (xxiv. 50).

S. John.

He is the Mediator of creation (i. 3), of regeneration (iii. 1–16), of adoption (i. 12), of redemption (iii. 16), of eternal life (x. 28), of man's resurrection

(v. 28, 29 ; xi. 25), and of the bestowment of the Holy Ghost (xiv. 26, 27 ; xvi. 7).

He is the Lamb of God, which taketh away the sin of the world (i. 29 and 36) ; the Bread of Life (vi. 48) ; the Water of Life (vii. 37) ; and the Light of the world (viii. 12).

He is the Good Shepherd (x. 11) and the True Vine (xv. 1).

He is King (xii. 15), Witness (xviii. 37), and Example (xiii. 15).

He is the Intercessor (xvii.).

He is the Way, the Truth, and the Life (xiv. 6).

He laid down His life, took it again, and ascended unto the Father (xix. 30 ; xx. 19 ; xx. 17).

He replaced the material temple with the spiritual Temple of Himself (ii. 19).

He is the Judge of mankind (v. 22 ; Matt. xxv.).

The Four Gospels therefore thus testify to the ministerial character of Jesus Christ—

As God with us, Son of God, and Son of man, He is the Anointed Saviour of the world, in Whom dwells all plenitude of authority, power, wisdom, and love. He is the Divine Prophet and Teacher, having all authority in heaven and on earth. He has power on earth to forgive sins. He baptises with the Holy Ghost. He is the Lamb of God, which taketh away the sin of the world. He is the Shepherd of His sheep, Who gives to them eternal life, and out of

Whose hand none can snatch them ; He ministers to them, in manifold ways, all that they need or can enjoy. He is greater than the temple, which He purifies, supersedes, and replaces in Himself. He appoints the rites of Baptism and the Lord's Supper. He is with His people, always and everywhere, in fulness of grace and truth.

CHAPTER IV.

THE FUNCTIONS OF THE JEWISH PRIESTHOOD AS FULFILLED IN JESUS CHRIST.

REFERRING to the functions of the Jewish priesthood as enumerated on pp. 38–40, the following points of agreement will be evident. Many other passages indicating this fulfilment might be adduced; the following are representative of many others:—

I. compared with John viii. 29, 30.

II. „ Matt. ix. 6; Heb. ix. 24–26.

III. „ John xvii.; Heb. ii. 16, 17.

IV. „ John i. 18; Luke x. 21, 22.

V. „ Heb. x. 19–22.

VI. „ John vi. 46, 35, 53. The shew-bread, or bread of the faces, symbolised the mystic food through participation in which the sight of God is attained to (Bähr, "Symbolik").

VII. „ John xii. 46.

VIII.	compared with	John xvi. 23, 24. His Name is as ointment poured forth which effectually presents the prayers of His people to God.
IX.	„	Matt. xxv. ; John v. 22–27.
X.	„	Luke xxiv. 50, 51.
XI.	„	Heb. vii. 25–27.
XII.	„	Matt. viii. 2, 3 ; 1 John i. 7. Leprosy was a type of sin.
XIII.	„	Matt. v. 2 ; vii. 29.
XIV.	„	Heb. vii. 25.
XV.	„	Matt. xviii. 20 ; xxviii. 20.

He Who was in the bosom of God in virtue of His Divine Sonship, came forth into the world, and thence, in virtue of His humanity perfected in sacrificial life and death, has drawn near to God in heaven itself ; He has offered once for all the one and only expiatory Sacrifice for the forgiveness of sins, thereby obtaining eternal redemption for us ; He ever liveth to make intercession for us (*i.e.* ἐντυγχάνω, to transact with God on our behalf all that ministers to our life and well being). He is the Bread of Life and the Light of the world. His Name is the inspiration and acceptance of our prayers. He has power on earth to forgive sins. He is the Lawgiver Whose teaching and commands are Divinely authoritative. He is the appointed Judge of all mankind. He, everywhere present

on earth and in heaven, is ever at hand to present our prayers and all our offerings, acceptable in virtue of His one great Sacrifice, to the Father, that we in and through Him may draw near to God and offer acceptable worship. He Blesses from the right hand of the Majesty on high, and from the very bosom of the Father.

Jesus Christ our Lord is the Great High Priest Who was to come.

The question now presents itself, Was the Priesthood, thus fulfilled by Christ, in any sense or in any part delegated by Him to those whom He sent forth as His ministers, as He had been sent forth by the Father? The evidence of the New Testament Scriptures alone can determine the question and the sense and extent of the delegation, if delegation there be.

PART III.

THE DELEGATION OF THE OFFICE OF THE CHRISTIAN PRIESTHOOD

"No man ever fell into priestcraft heresy by studying the Scriptures."—ARNOLD.

CHAPTER I.

THE TESTIMONY OF THE FOUR GOSPELS AS TO THE MINISTERIAL CHARACTER ASSIGNED BY OUR LORD TO THOSE WHOM HE APPOINTED, TRAINED, AND COMMISSIONED TO BE HIS MINISTERS.

S. Matthew.

HIS disciples are to be the salt of the earth and the light of the world (v. 13, 14).

They were sent first to the lost sheep of the House of Israel, endued with power to cast out unclean spirits and heal sickness; they were authorised to give the blessing of peace; and commissioned to proclaim the advent of the kingdom of heaven; they were messengers whom to receive or reject was to receive or reject Him that sent them (x.; Luke x. 16).

They were as scribes discipled to the kingdom of heaven, who, like householders, were to bring forth out of their treasure things new and old (xiii. 52).

Simon, who had just confessed Jesus as the Christ, the Son of the living God, is thus addressed: "Thou

art Peter" (πέτρος, "a rock"), "and upon this rock" (πέτρα, the mass of rock of which πέτρος is a part) "I will build My Church, and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Binding and loosing were terms belonging to the Jewish schools. The work of the Rabbis was said to be to tie and untie, bind and loose, knots of casuistry (Stanley).

The promise of the keys and of binding and loosing was subsequently made to the twelve (xvi. 18, 19; xviii. 18).

The power of effectual prayer is entrusted to any two or three of the twelve who agree together in its exercise (xviii. 19, 20; cf. Mark xi. 24).

Their highest dignity is to be found in serving others (xx. 25–28).

To them is committed the celebration of the Supper of the Lord (xxvi. 26–29).

They are sent to make disciples of all the nations, to baptise in the Name of the Father and of the Son and of the Holy Ghost: teaching all things that Jesus had commanded them (xxviii. 18–20).

This commission to the twelve is to be regarded in connection with our Lord's declaration to the chief priests, elders, and scribes, that the kingdom of God would be taken away from them, and given to a

nation bringing forth the fruits thereof (xxi. 43 ; Mark xii. 1–12).

This transfer of the kingdom was sealed by the action of those leaders who by their opposition to our Lord deposed themselves (xxvii. 57–66).

S. Mark.

In this Gospel, and in those of S. Luke and S. John, only those particulars are noticed which are additional to S. Matthew—

Simon and Andrew were to become fishers of men (i. 17).

The twelve were not to assume a monopoly of service by forbidding others, who followed not with them, to serve in the Name and power of Jesus (ix. 39).

They were sent into all the world to preach the gospel to the whole creation, salvation or condemnation following on faith or unbelief in their message (xvi. 15, 16).

Our Lord's declaration that new wine needs fresh wine-skins applies equally to personal life and ministerial service (ii. 22).

S. Luke.

The twelve were chosen and named Apostles (vi. 13).

James and John were rebuked for wishing to bid fire to come down from heaven and consume those who did not receive Christ (ix. 55).

The position of the twelve is likened to that of

stewards set over a householder responsible to their lord (xii. 42).

They are witnesses to Christ as fulfilling the Scriptures, and He promised them power from on high to fulfil their witness (xxiv. 48, 49).

S. John.

The Apostles were sent into the world by the Son of God, as the Father had sent Him (xvii. 18).

Apostolic work is to lead others to believe on the Son of God (xvii. 20).

The Apostles were inbreathed with the Holy Ghost and commissioned to remit and retain sins (xx. 22, 23).

The wording of this commission, as given in Tatian's Diatessaron (Rome, 1888), is, "And Jesus said unto them again, Peace be with you ; as My Father hath sent Me, I also send you. And when He had said this He breathed on them, and said unto them, Receive ye the Holy Spirit ; and if ye forgive sins to (any) man they shall be forgiven him, and if ye retain them against (any) man, they shall be retained."

Simon Peter was bidden to feed Christ's lambs, and to feed and tend His sheep (xxi. 15–17).

The Four Gospels thus testify that our Lord called, appointed, taught, and qualified with the Holy Ghost, His Apostles, as the visible heralds and ministers of His Church and kingdom ; that He sent them forth

with the keys of His kingdom to be the foundation of His Church, to bind and loose in matters pertaining to the Jewish Dispensation in relation to the Christian Dispensation, with the power of remitting and retaining sins; and with the power of prayer; that He commissioned them to baptise in the Name of the Father and of the Son and of the Holy Ghost, to teach all things whatsoever He had commanded them, to celebrate the Lord's Supper, and to shepherd and feed His flock; that He sent them forth into the world as His delegates, even as the Father sent Him; that He promised them His Personal Presence in perpetuity, and the power of the Holy Ghost for their ministry, and that He declared that "he that receiveth you, receiveth Me, and he that receiveth Me receiveth Him that sent Me."

In discharge of their ministry they are further described, and their position and work illustrated, by the terms "scribes," "fishers of men," "stewards of a household" responsible to their lord. They are taught, on the one hand, not to assume a monopoly of service so as to forbid others from serving in the Name and power of Christ, or, on the other hand, to punish those who refused to receive Him. It was part of their obedience to do their own work without attempting to hinder others from doing the work to which the ever-present Spirit of Christ might call them, and without attempting to impose penalties on those who refused to receive Christ.

CHAPTER II.

OUR LORD'S RETENTION OF SUPREME AND ABIDING POWER AND AUTHORITY IN THIS DELEGATION.

It is evident, from the following considerations, that our Lord, while thus delegating certain well-defined power and authority to His ministers, retained, unimpaired and undiminished, His own original power and authority.

His ministers are such by reason of His having taught them His will, clothed them with His power, endued them with His Spirit, and sent them with His authority; He keeps them in immediate responsibility to Himself, identifies them with Himself, and in His final and world-wide commission to them reminds them, for their justification, encouragement, and for the limitation of their actions, that He to Whom all authority in heaven and on earth has been given is with them always to the end of the age. He Himself will send the Holy Ghost both to His disciples and the world—directly and immediately.

They are His ministers so far as they are in Him and He in them. To exceed their limits, to shun

their duties, to act apart from Him, is to abrogate their position, vitiate their functions, destroy the fruitfulness of their ministry, and falsify themselves. No grace of life or of ministry makes the receiver independent of, or isolated from, the Giver; but draws him nearer to the Source, and on abiding in Him the continuance of the grace depends.

All the functions assigned to them are derivatives and reflections of His own character and functions:—

1. They are to be the salt of the earth by the savour of His truth, the light of the world by means of Himself the Light of the world, and to cause their peace to come upon others because He has given His peace to them.

2. Their confession of Him is the foundation rock of His Church; the keys of the kingdom are promised by Him, because the key of the house of David has been laid on His shoulder, so that He should open, and none shut; and He shut, and none open (Isa. xxii. 22); they are to bind and loose as instructed by Him.

3. Their prayer, to be effectual, is to be in His Name.

4. They are to serve after the example of His service.

5. They are to proclaim His gospel and teach whatsoever He has commanded them; the issues of their message and teaching relate to those to whom they are sent personally and immediately to Himself.

6. Inbreathed by Him with His Holy Spirit, they are to forgive and retain sins as His mouthpieces, according to the laws of His kingdom, which is one on earth and in heaven.

7. They are to administer the rites which He has appointed.

8. As shepherds under Himself, the Good Shepherd, they are to feed His lambs and sheep with Himself, the Bread of Life and the Water of Life, and to tend them as His own.

9. They are sent by Him as He was sent by the Father, and commissioned to remit or retain sins as He had power on earth to forgive sins.

10. They are to be witnesses to Him as He was Witness to the truth, and to be clothed with power from Him as the power and authority of their testimony.

11. They are to be sanctified as He was sanctified for their sakes.

12. They are to be one in the Oneness of the Father and the Son.

13. Their apostleship included, specified, and limited their character as delegates.

In this Self-retention by our Lord of all power and authority, the abiding continuity of His Church and its ministry is provided for. He does not send forth His Church as an automatic organism independent of Himself, but ever in vital union with, absolute dependence on, and entire subordination to, Himself

its Head, "from Whom all the body, fitly framed and knit together, through that which every joint supplieth according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love, the fulness of Him that filleth all in all." On this Divine relationship with Himself depends the vital continuity of His Church and its Ministry. This continuity is guaranteed in Himself, the ever-presiding, ruling, and permeating Life, until "we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ," and until He come in glory to "present His Church to Himself a glorious Church, without spot or wrinkle or any such thing; but holy and without blemish." To this agrees the fact that the priesthood of our Lord, while illustrated by the Aaronic priesthood, is not after Aaron, not after the law of a carnal commandment; but after Melchizedek, after the power of an endless or indissoluble life; in which priesthood, the priestly character of His Church and of His ministers stands.

"The watchmen and leaders of His flock, though their service be needful and fruitful in His Church, and they trusted with the keys and mysteries of the kingdom of heaven; yet may they not arrogate any part of Christ's honour or power as incident to their calling or function, but leave all entire and untouched, to the Son of God, Whose right it is" (Bilson).

CHAPTER III.

THE KEYS OF THE KINGDOM OF HEAVEN.

THE promise of the gift of the keys of the kingdom of heaven has its explanation in the following passages :—

Isa. xxii. 22. "And the key of the house of David will I lay upon His shoulder; and He shall open, and none shall shut; and He shall shut, and none shall open."

The key here signifies the control or government of the royal house; it was held by the king, and by his servant only as deputy. The symbolism of the key was threefold: (1) the person to whom the key was committed had the power of admission to the house or exclusion from it; (2) the treasures of the house were in his keeping; and (3) it was his to decide who should and who should not be received into the king's service. The giving of the key was investiture with office in all the above relations.

Rev. i. 18. "I am alive for evermore, and I have the keys of death and of Hades."

Rev. iii. 7. "He that hath the key of David, He that openeth, and none shall shut, and that shutteth, and none openeth."

Our Lord is here represented as having the key of government, of admission or exclusion; as having the treasures of the house of David in His keeping, and as having authority to decide who should, and who should not, be permitted to serve.

Luke xi. 52. "Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

The key, by which what has been mentioned above is symbolised, is here said to be the key of knowledge—the knowledge of the Divine Will both in what is promised and the conditions attached to the promises (cf. Matt. xxi. 43).

On the admission of a trained scribe to his office, "the presiding Rabbi pronounced the formula 'I admit thee and thou art admitted to the Chair of the Scribe,' solemnly ordained him by the imposition of hands, and gave to him as the symbol of his work, tablets on which he was to note down the sayings of the wise, and the 'key of knowledge' with which he was to open or shut the treasures of Divine wisdom" (Plumptre).

Matt. xvi. 19. "I will give unto thee the keys of the kingdom of heaven."

The keys of knowledge; with all that knowledge involves of authority to open and shut, of responsible care of treasures, and of authority to appoint to service, satisfy the meaning of the expression here used by our Lord and applied to the kingdom of heaven (cf. John xvii. 1–3). It was the promise of investiture to office to S. Peter, and in him to His Church, as built on him in virtue of his knowledge of Jesus as the Christ, the Son of the living God, revealed to him by the Father (Matt. xvi. 17). He who possessed the keys (Matt. xi. 27) here entrusted them to His servants as His deputies.

The use of the keys of the kingdom is illustrated in the Book of the Acts in a twofold application—

On the one side by the effectual preaching and teaching of the Apostles; on the other side by their effectual prayer and by their giving crucial judgments according to the Divine Will with regard to the relationship of the Old Covenant of the Law with the New Dispensation of the Spirit; the one being an opening of the kingdom on the directly human side through spiritual conviction and illumination, the other on the directly Divine side, through obtaining gifts from God, and conveying a knowledge of His Will in application to special conditions.

The exercise of the power of remitting and retaining sins by S. Peter (Acts ii. 38) is an illustration of the Apostolic method generally. This declarative and general exercise of it is found wherever the Divine message of forgiveness and its conditions is declared by the Apostles, and is an important contribution to the understanding of the original commission to S. Peter and to the other Apostles.

The power of the keys, of binding and loosing, and of remission and retention of sins, was based on knowledge of the Divine Will. That knowledge was necessarily in the first instance given by revelation and spiritual enduement. The Apostles were inspired with wisdom and power for this ministry. The Scriptures of the New Testament contain the record of what, as thus inspired, they said and did. Inspiration has not ceased, but the sense in which the word is properly used in relation to the Apostles is not the same as that which is proper to the disciples of Christ now. Theirs was an inspiration by which they gave forth, for the first time among men, the truths which they were Divinely taught, and applications of those truths according to circumstances, which were ratified in heaven. Precedents and ruling principles for succeeding years were thus established. The inspiration of later times is like the Apostolic inspiration in kind, but different from it in degree, and has its norm, rule and authority in Apostolic tradition and precedent; it is the inspired declaration of truths thus

originally given by Divine inspiration, and the inspired application of Apostolic decisions thus originally inspired. Those truths and decisions were first transmitted by tradition Divinely guarded; that tradition, under Divine care, was committed to writing, and is Divinely authoritative in its definite sum. As Dean Stanley says, "History shows that their decisions were ratified in heaven; their judgment, after nineteen centuries, has never been reversed;" and, again, "The promise with regard to binding and loosing, in a literal sense, can hardly be fulfilled again. No other book of equal authority with the New Testament has ever been issued;" and as Bishop Pearson says, "The household of God is built upon the foundation of the Apostles and prophets, who are continued to us only in their writings, and by them alone convey to us the truths which they received from God, upon whose testimony we believe." The Apostolic inspiration was originative as received from the Lord, later inspiration is ministerial and administrative of what was primarily and adequately given to the Apostles. The same Spirit rules now as then, but He uses now the records and results of His inspiration given then, and the proof of present inspiration is its harmony with and faithfulness to the inspired records of the past, contained in the Scriptures of the New Testament. Spiritual things are only to be spiritually discerned, and the inspired records can be made to live and to have power through human lips to-day,

only as they are faithfully declared by those in whom the Spirit dwells. No mechanical reading of Holy Scripture, or of sermons based upon it, can take the place of inspired reading, preaching and teaching: the letter killeth; the spirit giveth life. "Men spake from God, being moved by the Holy Ghost;" what the Holy Ghost has caused to be written, men now must speak from God, being also moved by the Holy Ghost. He who reads Holy Scripture with the breath of the Holy Ghost who inspired it, and he who preaches what he has assimilated from it in prayerful and industrious study, will always have a place in the world's needs, distinct from the place of the Scriptures themselves, yet consonant with it.

CHAPTER IV.

THE TESTIMONY OF THE BOOK OF THE ACTS OF THE APOSTLES AS TO THE CONCEPTION BY THE APOSTLES OF THEIR OFFICE AND WORK.

1. THE Apostles awaited the enduement for their work in the vivid assurance that "this same Jesus" Whom they had seen received up from them into heaven would come again in like manner; with all the sense of responsibility which that assurance would contain (i. 11).

2. The Apostles realised that a definite Ministry and Apostleship had been committed to them; that in the place of Judas, who had fallen away from it, one of the hundred and twenty disciples, in the midst of whom the eleven had gathered together, who had companied with them all the time, must become a witness with them of the Resurrection. They put forward two and appealed to their Lord by prayer and giving lots; the lot fell upon Matthias, and he was numbered with the eleven Apostles (i. 15–26). Acts i. 17 contains the phrase which

led to the spiritual *office*, and hence to the Christian Ministry itself as the possessor of this lot, being briefly termed the κλῆρος (Ewald). So Lightfoot: (1) Lot by which office was assigned; (2) the office assigned by the lot; (3) the body of persons holding office, as ground assigned by lot is called a lot of ground.

3. Peter and the eleven received on the Day of Pentecost, the promised power from on high in the descent upon them of the Holy Ghost; they forthwith testified and exhorted concerning Jesus and the Resurrection; they baptised those who, repenting of their previous opposition, received their witness, to the number of three thousand, who at once entered into, and continued in, the Apostles' teaching and fellowship, in the breaking of bread, and the prayers (ii.).

This teaching of the Apostles who were, as scribes instructed unto the kingdom, possessors of the keys of the kingdom, and endued with the gift of the Holy Spirit, replaced the instruction of the scribes.

This fellowship or communion (κοινωνιά) eventually replaced the contribution of the half-shekel toward the expenses of the temple worship, and was the germ, in a temporary form, of that practical benevolence which was afterwards one of the bonds uniting the various Christian communities, both Jew and Gentile.

This breaking of bread was the primitive form

of the Holy Communion, under the presidency of the Apostles, to whom the original institution had been committed.

These prayers gradually replaced the stated times of prayer among the Jews, though for some time the latter were also observed (Hort).

4. S. Peter exercises declaratively and generally the power of remission of sins by preaching forgiveness through repentance and baptism in the Name of Jesus Christ; the condition, through faith in Christ, is stated and the forgiveness is based, not on S. Peter's authority, but on the fulfilment of the condition; the assurance that the condition has been complied with, and therefore forgiveness received, resting as of necessity on those to whom the declaration is made (ii. 38; cf. xxvi. 18).

5. In spite of the opposition of the high priest, the rulers, elders, and scribes, the Apostles continue with great power to give witness to the Resurrection of Jesus, and preach salvation through Him alone (iv.).

6. Peter exercised the commission to remit or retain sins in the cases of Ananias and Sapphira, retaining them (v.).

7. By the direction of the Apostles, seven men, full of the Holy Ghost and of wisdom, were chosen by the whole multitude of the disciples, to be appointed by the Apostles over the daily ministration to the widows; they were set before the Apostles,

who prayed, laid their hands on them, and appointed them over this business (διακονεῖν τραπέζαις) (vi. 1–6).

8. When the Apostles in Jerusalem heard that Samaria had received the Word of God preached by Philip, one of the seven, but not an Apostle, they sent two of their number, Peter and John, who prayed for these new converts and laid their hands on them; and they received the Holy Ghost (viii. 14–17). Philip is called Philip the Evangelist (xxi. 8).

9. Ananias, described as a disciple, and a devout man according to the Law (xxii. 12), was sent by the Lord to Saul that he might be filled with the Holy Ghost; Ananias baptised Saul, who straightway preached Christ. Barnabas introduced Saul to the Apostles, he was thenceforth associated with the Apostles, and after the prophets and teachers in the Church at Antioch had laid their hands on him for a special mission according to the intimation of the Holy Ghost, he was called an Apostle (xiii.; ix. 10–22).

Too much stress must not be laid on the fact that Saul was not called an Apostle until after the laying on of hands at Antioch, for the following reasons: (1) Ananias is told before he was sent to Saul, that he was a chosen vessel to bear His Name among the Gentiles (ix. 15). (2) Barnabas introduced him to the Apostles at Jerusalem on the ground that he had *seen the Lord*, and that He had spoken to him, and that he had preached boldly and effectually

at Damascus in the Name of Jesus (ix. 20–27). (3) The Lord had told him, in the vision on the way to Damascus, that He had appeared to him to make him a minister or witness both of those things which he had seen and of those in which He would appear to him (xxvi. 16). (4) The references to Saul between the time of his conversion and the time when he is called an Apostle are very few, and not such as called for any mention of apostleship. (5) When he is called an Apostle it is quite incidentally and without association with the laying on of hands. (6) There is no indication that the laying on of hands was associated with introduction into the apostolate. Our Lord Himself is not recorded to have laid His hands on the Apostles in the case of the primary Twelve; hands were not laid on Matthias when he was chosen in the place of Judas; and though there were subsequently others who were called Apostles, there is no reference to the laying on of hands as institution to their office. (7) When Saul received the laying on of hands at Antioch it was not from those who were Apostles themselves, but from "prophets and teachers in the Church," and had reference not to introduction into the apostolate as such, but to a special work to which he with Barnabas was called by the Holy Ghost.

It will thus be seen that Saul had the chief marks of apostleship before he received the laying on of

hands, and that the laying on of hands was to a special work rather than to the apostolate in any wider or more permanent sense.

10. Peter preached Christ to Cornelius and his company; as he began to speak the Holy Ghost fell on the hearers, and Peter commanded them to be baptised in the Name of Jesus Christ (x.; xi. 15).

11. The scattered disciples spake the Word, preaching the Lord Jesus to Jews and Greeks; Barnabas, not then being numbered among the Apostles, was sent by the Church at Jerusalem to those at Antioch who believed; he exhorted them all to cleave to the Lord, and fetched Saul from Tarsus who remained with him at Antioch for a year, Barnabas and Saul assembling themselves with the Church gathered there, and teaching much people (xi. 19–26).

12. Christian prophets came from Jerusalem to Antioch, one of whom, Agabus, prophesied of a coming famine, in consequence of which the disciples sent relief for the brethren dwelling in Judæa, by Barnabas and Saul, to the elders of the Church in Jerusalem (xi. 30; xxi. 10).

13. Prophets and teachers in the Church at Antioch, as they ministered (λειτουργούντων) to the Lord and fasted, were told by the Holy Ghost to separate Him Barnabas and Saul for the work to which He had called them; when they had fasted and prayed they therefore laid their hands on

Barnabas and Saul and sent them away; being thus sent forth by the Holy Ghost, they went, having John as their attendant (ὑπηρέτης), preaching Jesus and the Resurrection and the remission of sins through Him (xiii.). (For signification of λειτουργούντων, see p. 126.)

14. Paul and Barnabas appointed (χειροτονήσαντες) elders (πρεσβυτέρους) for them in every Church of Lystra and Iconium and Antioch (xiv. 23). This is the first express mention of the appointment of elders, though the office previously existed.

15. Paul and Barnabas are sent by the Church at Antioch to the Apostles and elders in Jerusalem about the question of circumcision. Peter, to whom the keys of the kingdom were primarily given, rehearses how God had chosen that the Gentiles should through himself hear the gospel and believe, and James gives his judgment; the Apostles, elders, and the whole Church send chosen men out of their company, Judas and Silas, who were prophets, to take an epistle conveying this judgment to the Gentiles in Antioch, Syria, and Cilicia. Thus the Jewish ceremonial law was loosed, and the keys of the kingdom used to open wide the door of the kingdom to the Gentiles (xv. 1–35).

16. The twelve disciples of John the Baptist at Ephesus were taught the Christian faith by Paul, they were baptised, Paul laid his hands upon them and the Holy Ghost came upon them (xix. 1–7).

17. Paul recounts to the elders of the Church at Ephesus, whom he had called to meet him at Miletus, the manner of his life and service in Asia; that it had consisted in teaching, publicly and from house to house, to Jews and Greeks, repentance toward God and faith in the Lord Jesus Christ, testifying the gospel of the grace of God, as the ministry which he had received of the Lord Jesus. He describes the elders as having been made by the Holy Ghost overseers or bishops (ἐπισκόπους), and charges them to feed or shepherd (ποιμαίνειν) the Church (ἐκκλησίαν) or flock of God (xx. 17–38).

18. Paul went to Jerusalem and rehearsed the things which God had wrought by his ministry among the Gentiles, to James, and all the elders there (xxi. 17–19).

19. Paul describes how Ananias told him that he was to be a witness for the Righteous One unto all men, and bade him arise and be baptised and wash away his sins, calling on the Name of the Lord (xxii. 16; xxvi. 16–22).

20. Paul at Rome continues his work, which is described as expounding and testifying the kingdom of God, and persuading concerning Jesus, both out of the Law of Moses and out of the prophets, daily, from morning till evening (xxviii. 23–31).

From these passages it is evident that—

1. The Twelve, with S. Paul and S. Barnabas, are called Apostles; their mission and work are described

as witnessing, by preaching, teaching, expounding, and testifying; accompanied by the laying on of hands with fasting and prayer. This laying on of hands sometimes preceded and sometimes followed the reception of the Holy Ghost by those to whom they came. They are spoken of in such a way as to show that they constituted a distinct Apostolic Band, or college; they evidently realise the definiteness of their mission and apostleship.

2. Outside this apostolic band, Stephen, Ananias, and the prophets and teachers of the Church at Antioch, were called by the Holy Ghost to work of great importance and solemnity. Philip the Evangelist, and the scattered disciples, preached Christ to Jews and Greeks, and gathered believers.

3. The Church at Jerusalem, where S. James occupied a unique position of prominence and influence, and all the elders there, when they heard of believers won to the faith by means not instituted by themselves, took steps to complete and consolidate the work begun and so associated the new converts with themselves; this Church, with the Apostles and elders there, became a council of reference, binding and loosing the observance of Jewish law by Gentile converts.

4. Peter exercised the commission to remit or retain sins in a general and declarative way in his sermon on the Day of Pentecost, as did the other Apostles in their sermons and addresses on other occasions.

Peter exercised it in a personal and particular way in the instances of Ananias and Sapphira.

5. Seven men were chosen by the whole multitude of the disciples, at the direction of the Apostles, to superintend the temporal care of the Hebrew and Grecian widows; being so chosen, the Apostles laid their hands on them and appointed them to the work. That they should be men filled with the Holy Ghost was one of the necessary qualifications for their choice by the disciples, and preceded the laying on of hands. No name was attached to the office; their work is described as that of serving tables—*διακονεῖν τραπέζαις.*

6. Elders or presbyters were appointed by the Apostles; their work was afterwards described as including that of overseers or bishops, who were charged to feed or shepherd the flock or Church of God.

7. The only other term descriptive of special Christian work is that of Evangelist.

8. The kingdom of heaven is taken away from the chief priests, elders, and scribes, and given to a nation who are beginning to bring forth the fruits thereof.

Acts i. 3 cannot be used to authorise anything not specifically recognised in the New Testament.

CHAPTER V.

THE TESTIMONY OF THE REMAINING BOOKS OF THE NEW TESTAMENT AS TO THE METHODS AND FUNCTIONS OF CHRISTIAN MINISTRY.

THESE books are taken in their generally supposed chronological order.

1 *Thessalonians.*

1. Paul, Silvanus (the prophet sent from Jerusalem to Antioch), and Timotheus are spoken of as apostles put in trust with the Gospel, the word of the message of God (i. 1 ; ii. 4–6, 13).

2. In the Church at Thessalonica there were some who occupied a special position, labouring among the others, being over them in the Lord, and admonishing them, who were to be esteemed exceeding highly in love for their work's sake ; at the same time the work of exhortation, admonishment and encouragement belonged to the brethren generally (v. 12–14).

3. Apostolic blessing : " The God of peace sanctify you wholly, and may your spirit, soul, and body be

preserved entire, without blame at the coming of our Lord Jesus Christ" (v. 23).

2 *Thessalonians.*

1. Apostolic blessing: "Now our Lord Jesus Christ Himself," etc., and "The Lord direct your hearts," etc. (ii. 16–17; iii. 5).

2. The Apostles claim obedience to their commands and exhortations, directing that any man who refuses obedience be noted and shunned, yet withal admonished as a brother (iii. 12–15).

3. The traditions of the faith were taught both by word and by epistle (ii. 15).

1 *Corinthians.*

1. The Church consists of them that are sanctified in Christ Jesus called to be saints; the body of a saint is the temple or sanctuary of the Holy Ghost (i. 2; xiv. 33; vi. 19).

2. Paul's mission was to preach the gospel (i. 17).

3. Paul and Apollos are described as "ministers (διάκονοι) through whom ye believed." They are to be accounted of as ministers (ὑπηρέτας) of Christ and stewards of the mysteries of God. They are God's fellow-workers (iii. 5, 9; iv. 1). Paul likens himself to a master-builder, who lays a foundation (iii. 3–10). Cf. 1 Pet. iv. 10, where the possession of a gift constitutes stewardship.

4. Paul, as a scribe instructed to the kingdom,

entrusted with its keys and with authority to bind and loose, gives judgment concerning discipline, the marriage relationship, celibacy, circumcision, and the relationship of Christian liberty to heathen customs ; he distinguishes between judgments given in his own name by permission, and those which he commands in the Name of the Lord (v., vii., viii.).

5. The members of the Church at Corinth are the seal of Paul's apostleship (ix. 2 ; 2 Cor. iii. 1–3).

6. Paul regulates the observance of the Lord's Supper, as having received the form of its institution from the Lord ; and the conduct of the Church in its meetings and its general ministrations (xi. 23–34 ; xii. ; xiv.).

7. Spiritual gifts, in their diversities, are given by the One Spirit who divideth to each one severally as He will for ministrations to the whole body by those who possess them. These ministrations will have their corresponding diversities, and the order of priority of ministration in the Church is due to the place assigned to each by God. All things are to be done decently and in order, as in all Churches of the saints (xii. ; xiv. 33, 40).

8. Women are to keep silence in the Churches (xiv. 34).

9. Subjection to Timothy and all fellow-labourers with the Apostle, is enjoined (xvi. 10, 16).

2 *Corinthians.*

1. The Apostle repudiates lordship over the faith of believers (i. 24).

2. The Apostle exercises the power of remitting sin, identifying the Church at Corinth with himself in so doing (ii. 10). In 1 Cor. v. he had called upon the whole Church to carry out his judgment there communicated to them.

3. The Apostle describes himself and Timothy as made by God able ministers (διακόνους) of a new covenant, of its spirit, not of its letter, and their ministry as that of preaching Christ Jesus as Lord; they are servants (δοῦλους) of those to whom they preach; they are ambassadors on behalf of Christ, as though God were intreating through them, the ministry and word of reconciliation having been given unto them by God (iii. 6; iv. 1–5; v. 18–20).

4. The word "Apostle" is applied to messengers of the Churches (viii. 23).

Galatians.

1. Paul declares himself to be an Apostle, not from men, neither through man, but through Jesus Christ and God the Father, and that his gospel was given him, not from man, nor was he taught it, but through revelation of Jesus Christ, independently of those who were Apostles before him, who yet gave him and Barnabas the right hands of fellowship when they

perceived the grace that was given to him. One of these Apostles, S. Peter, was afterwards resisted to the face, because he stood condemned. He declares that God separated him and revealed His Son in him that he might preach Him among the Gentiles (i., ii.).

2. The gospel, as originally given and received, is the test by which all teachers are to be proved (i. 8, 9; cf. Jude 3).

3. To be Christ's is to be Abraham's seed, heirs according to the promise (iii. 29).

Romans.

1. Paul, a bond servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God, and having received grace and apostleship from Jesus Christ, longs to impart some spiritual gift (χάρισμα πνευματικόν) to the saints at Rome, that they may be established (i. 11, 12).

2. Baptism into Christ is baptism into His death and burial with Him; it is the means and pledge of union with Him in His Resurrection, that we may walk in newness of life (vi. 3–5).

3. Salvation, by calling on the Name of the Lord, is indissolubly linked through belief, hearing, and preaching, with the necessity of the preacher being *sent*—ἀποσταλῶσι (x. 13–15).

4. The presentation of our bodies as a living sacrifice, holy, acceptable to God, is our reasonable service or spiritual worship λατρείαν (xii. 1).

5. Gifts (*χαρίσματα*), differing according to grace given, constitute diversities of functions; each man is to use his gift humbly and diligently (xii. 3–8).

6. Apostolic Blessing (xv. 5, 13).

7. Andronicus and Junias are mentioned as Apostles of note (xvi. 7).

James.

1. Pure religion (*θρησκεία*, ritual, ceremonial observance, worshipping) is to visit (*ἐπισκέπτεσθαι*) the fatherless and widows in their affliction, and to keep one's self unspotted from the world (i. 27).

2. A teaching office is mentioned, to which there were many aspirants, "Be not many teachers" (iii. 1).

3. The elders of the Church are to be called for in cases of sickness, that they may pray over the sick man, anointing him with oil in the Name of the Lord, "and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins it shall be forgiven him." Mutual confession of sins and mutual intercession is enjoined, "that ye may be healed." "The supplication of a righteous man availeth much in its working" (v. 14–16).

4. To convert a sinning brother from the error of his ways is the privilege of any one of the brethren (v. 19).

Ephesians.

1. The mystery entrusted to Paul is the now open mystery of the gospel, *i.e.* the revelation of God's will that the Gentiles should be included in the summing up of all things in Christ; and the stewardship of the grace of God is discharged by preaching the gospel and making all men see what the mystery is (i., iii., vi.).

2. All the saints, their several communities united in one, grow into a holy temple or sanctuary in the Lord for a habitation of God in the Spirit (ii. 21, 22).

3. Gifts (δόματα) of the ascended Lord constitute functions of ministry for the perfecting of the saints, and for the building up of the body of Christ, which is One, with One Spirit (iv. 4–12).

4. Tychicus is referred to as a faithful minister (διάκονος) in the Lord (vi. 21).

Colossians.

1. Epaphras is a faithful minister (διάκονος) of Christ. Archippus is to take heed to the ministry (διακονίαν) which he has received of the Lord (i. 7; iv. 17).

2. Paul has been made a minister (διάκονος) of the gospel, and of the Church which is the body of Christ, according to the stewardship of the mystery now made manifest in Christ; his work is proclaiming, admonishing, and teaching (i. 24–28).

3. Christ is to them that believe in Him, spiritual

circumcision; baptism is burial into Christ's death, and rising again with Him, through faith in the working of God Who raised Him from the dead (ii. 11, 12).

Philippians.

1. There are bishops (ἐπίσκοποι) and deacons (διάκονοι) at Philippi (i. 1). The mention of deacons here is the first technical use of the term as descriptive of office.

2. The "things from you" brought by Epaphroditus are called a sacrifice (θυσία), acceptable, well-pleasing to God (iv. 18).

Hebrews. See p. 63.

1 *Peter.*

1. The priesthood of the whole Christian people (i.; ii. 5–10). See under "The Priesthood of Saintship," p. 153.

2. Baptism, after a true likeness to salvation by the ark, saves, as being not the putting away of the filth of the flesh, but the appeal Godwards of a good conscience, through the resurrection of Jesus Christ Who is on the right hand of God (iii. 21, 22).

3. Each one who has received a gift (χάρισμα) is to minister it among his fellows, as good stewards of the manifold grace of God, speaking as it were oracles of God, and ministering (διακονεῖ) as of the strength which God supplieth (iv. 10, 11).

4. The elders (πρεσβυτέροι), of whom Peter is one, are to tend (ποιμαίνω) the flock (ποίμνιον) of God, exercising the oversight (ἐπισκοποῦντες), not of constraint or for filthy lucre, neither as lording it over the charge (κλῆρος) committed to them, but making themselves ensamples to the flock, that when the Chief Shepherd (ἀρχιποίμην) shall be manifested they may receive the crown of glory; likewise the younger (νεώτεροι) are to be subject to the elder (v. 1–5).

The elders, among whom S. Peter numbers himself, themselves ἅγιοι among the ἅγιοι, as shepherds and bishops under the Shepherd or Chief Shepherd, and Bishop of the souls of all, are to tend and by example guide the flock. They are in the *office* of the Christian priesthood among the universal priesthood of the Christian people, according to the parallel with Christian interpretation, of the Aaronic *office* of the priesthood in the universal priesthood of the ancient chosen people.

S. Peter's identification of himself, an Apostle, with the elders, is a link between the apostolate and the succeeding presbyterate.

1 *Timothy.*

1. Apostolic appointment of Timothy, previously called by S. Paul an Apostle (1 Thess. ii. 6), to tarry at Ephesus in order to superintend certain doubtful teachers. Timothy is charged to be a faithful dispenser of the Word of God, with authority (i. 3, 4).

2. A disciplinary and temporary exercise of the power of remitting or retaining sins in the cases of Hymenæus and Alexander, who, having made shipwreck of faith, had been guilty of blasphemy (i. 20).

3. Apostolic direction of public worship, and for the lifting up of holy hands of intercessory prayer according to the Aaronic observance in Blessing (ii. 1–8).

4. Paul declares that the office to which he was appointed was that of an Apostle, and the work that of preaching or proclaiming as a herald, and teaching (ii. 7).

5. Woman not to teach (ii. 12).

6. Qualifications for the office of a bishop—personal and ministerial; the latter are hospitableness, aptness to teach, and proved capacity for ruling; and qualifications for deacons—all personal and domestic, no direct ministerial work defined (iii. 1–13).

7. Timothy's work, as a good minister (διάκονος) of Christ Jesus, is to put the brethren in mind of the things which the Apostle has taught him, command and teach them; and be an ensample to them that believe (iv. 6–12).

8. Timothy not to neglect the gift (χάρισμα) given him, with the laying on of the hands of the presbytery by prophecy (iv. 14).

9. The work of elders corresponds in two out of the three particulars given in iii. 1–13, as ministerial qualifications of a bishop—viz. ruling and teaching

(v. 17). It may be that some elders gave themselves to ruling, without giving much labour to such instruction as would make obedience intelligent, and that others recognising the necessity of intelligent obedience, laboured accordingly. It is possible that some ruled and others taught, but, in view of iii. 1–13, it is hardly probable that a division into these two branches of service, under the common official name of elder in this verse, was originally intended. The similarity of qualifications just noted, taken in conjunction with the direction that a bishop should not be a novice (iii. 6), and with the identification of elders and bishops in S. Paul's address at Miletus to the elders from Ephesus, indicates that in this epistle the terms "elder" and "bishop" are used interchangeably.

10. No accusation against an elder to be received except at the mouth of two or three witnesses (v. 19). The connection of thought here is with the official elder; there is no such connection with the injunction not to rebuke an elder (v. 1), where the connection seems to show that age rather than office is intended.

11. "Lay hands hastily on no man" (v. 22). Timothy was entrusted with the power and responsibility of appointing to office, as well as with the duty of superintending doubtful teachers (i. 3, 4).

12. The sacred deposit (παραθήκην) of the tradition of the faith had also been committed to Timothy—

an essential qualification for his work of superintending teachers and appointing to office; he was to guard it intact (vi. 20).

Titus.

1. Titus was left in Crete to set in order the things that were wanting, and appoint elders in every city (i. 5). He is to rebuke (i. 13), to speak what befits sound teaching (ii. 1), to show himself an ensample of good works (ii. 7), to exhort (ii. 15), to remind (iii. 1), to affirm constantly that believers must maintain good works or profess honest occupations (iii. 8), and to refuse heretical or factious men after a first and second admonition (iii. 10).

2. Qualifications of elders by which Titus was to be guided in his appointments to office—

Personal and ministerial; the latter are hospitableness, ability to exhort and convict by holding to the faithful word which is according to the teaching (i. 8, 9).

3. The terms "elder" and "bishop" are used interchangeably; the office is that of a steward of God (i. 5, 7). The Peshito Syriac Version translates "bishop" in i. 7 by *kashisho* (*i.e.* "presbyter" or "elder" —Lightfoot).

Church officers are spoken of in the plural up to the end of the first century, excepting in 1 Tim. iii. 2 and Titus i. 7, where probably the article is generic (Harnack).

2 Peter.

Peter deems it his duty, as long as he lives, to put his fellow-Christians in remembrance of the truth on which their faith is based, and to take measures that after his decease they may be able always to have these things in remembrance; his two epistles are written for this purpose (i. 12–15; iii. 1.; cf. also Luke i. 1–4).

2 Timothy.

1. Timothy is to stir up the gift (χάρισμα) which is in him through the laying on of Paul's hands, to hold the pattern of sound words which he had heard from Paul, and to guard through the Holy Ghost that good thing, or the good deposit, committed unto him (παραθήκην) (i. 6, 13, 14).

2. He is, as the bond servant of the Lord, to be apt to teach, to instruct or correct, to preach the Word, reprove, exhort, rebuke, do the work of an evangelist, and put in remembrance (ii. 24; iv. 2, 5; ii. 14).

3. He is to commit to faithful men, who shall be able to teach others also, the things which he has heard from Paul among many witnesses (ii. 2). Provision by apostolic authority for transmission of the apostolic tradition of the faith and for a succession of faithful and able teachers.

4. His equipment for his own life and for his ministry to others is to be faithful adherence to the Holy Scriptures (iii. 14–17).

5. Opposition to the truth takes the place in the New Testament of personal opposition to God's servant in the history of God's ancient people (iii. 8). Possibly Jannes and Jambres were magicians who imitated the miracles of Moses and Aaron.

1 *John:*

1. He who sins has direct and personal access to the Saviour Who is the Propitiation for the sins of the whole world (ii. 1, 2).

The Divine and immediate ministration of Jesus Christ, the Advocate with the Father and the Propitiation for sins, is accessible to any man, and is unconditioned by any human ministry, save that which consists in the proclamation of the fact.

2. Brotherly intercession is enjoined (v. 16).

3 *John.*

1. S. John describes himself as "the elder" (1; see also 2 John 1).

2. Diotrephes, who loves to have the pre-eminence (φιλοπρωτεύων) in the Church to which S. John had written, rules in an evil and despotic way; his works will be brought to remembrance (9, 10).

The Revelation of S. John.

1. In the Apostolic Blessing of the Seven Churches in Asia it is said, "Jesus Christ . . . hath made us a kingdom, priests, to His God and Father;" and in the New Song to the Lamb it is said, "Thou wast slain and didst purchase unto God with Thy blood men of

every tribe and tongue and people and nation, and madest them to be unto our God a kingdom and priests, and they reign on the earth" (i. 6; v. 9, 10).

Thus S. John the Seer of Patmos asserts, amid scenes of greatest solemnity and eternal moment, the priestly and royal character of all the members of that universal kingdom, composed of men of every tribe nationality and tongue, who have for that purpose been purchased unto God by Jesus Christ with His own blood.

2. In the messages to the Seven Churches the term "angel" (ἀγγελος) is employed, rather as a personification of each Church than as describing any form of ministry in the Churches.

3. This book gathers up the whole spiritual history of man, tracing it from Paradise to the New Jerusalem and the renovated heavens and earth, where the redeemed by the Blood of the Lamb, in priestly raiment, with priestly privileges, offer priestly worship and render priestly service.

Its song is the Song of Moses, with all the privileges and institutions that cluster round his name, in type and shadow; and of the Lamb, with all the fulfilment, fruition, and promise that cluster round the Name of Him Who has made the redeemed, sanctified, and unified nations of mankind a kingdom of priests unto God the Father, and given to them an eternal reign.

From these remaining books of the New Testament it may be noted that—

1. The Apostles' ministry is the discharge of a trust, in the Name and with the authority of the Lord Jesus. This trust is the ministry of the gospel, which is spoken of as the mystery of God's will, previously hidden, now made known. The Apostles are stewards of this mystery revealed, directly responsible to the Lord.

2. The ministry of this trust is discharged by witnessing, various forms of authoritative preaching and teaching, binding and loosing, retention and remission of sins, discipline, ministering to the reception of the Holy Ghost and spiritual gifts; accompanied by baptism, the laying on of hands, and the observance and regulation of the Supper of the Lord.

3. The Apostles speak of themselves as appointed, qualified, and sent by Jesus Christ and the commandment of God. The terms used as descriptive of their work and office are: Stewards of the mystery of the gospel and of the mysteries of God; ministers of God, of Jesus Christ, of the gospel, of the new covenant, of the Church which is the Body of Christ; ambassadors to whom the word and ministry of reconciliation have been committed; bond servants of Christ; preachers or heralds, evangelists, teachers, witnesses, elders and fellow elders.

4. They claim and exercise authority, requiring faith in their testimony, and obedience in matters of personal conduct and Church order. While authoritatively proclaiming and expounding the faith, they

disclaim domination over the faith of those who believe.

5. They enumerate, as of Divine appointment and bestowal, the names, works, gifts, and offices of apostles, prophets, evangelists, pastors, teachers, miracles, healing, helps, governments, tongues and the interpretation of tongues.

6. Spiritual gifts are to be exercised by the whole brotherhood, according as each has received, but all things are to be done regardfully of one another, decently and in order, to edification, and in submission to apostolic rule.

7. Deacons are of apostolic appointment and recognition, but the forms of ministry under this name are only occasionally defined. The word uniformly means ministry or service.

8. Elders are of apostolic appointment and recognition; the duties referred to as theirs are those of teaching, ruling, shepherding, overseeing, anointing the sick with oil and praying over them for healing and forgiveness of sins. Some of these elders are referred to as bishops, apparently according to the special work discharged by them.

9. The sacred deposit of the apostolic tradition is to be guarded; provision is made for its transmission, and for a succession of those who will faithfully teach it. The tradition is gradually committed to writing, and the ministry of the Word naturally becomes that of teaching the written Word and administering

decisions given by apostolic authority and committed to writing. The Holy Scriptures, which are able to make wise unto salvation, and profitable for reproof, correction, and instruction in righteousness; together with the apostolic tradition, are the equipment of the Minister of Jesus Christ; the possession of the Holy Ghost is the necessary qualification for all his ministry.

10. The Christian brotherhood is a holy priesthood. Though the Apostles are members of this Christian priesthood, and the delegates of Christ, they do not refer to themselves distinctively as priests, nor do they refer to any officers of the Christian Churches as such; on the contrary, while the term "priest" is among terms already in such use as to suggest, and in some cases to secure, their adoption in the Christian community, others of these terms, such as "elder," are adopted, and the term "priest" conspicuously avoided. Chief priests, priests, elders, and scribes is a frequent association of terms in the Gospels in reference to the leaders of the Jewish Church; our Lord applied the term "scribes" to His Apostles, and the Apostles appointed "elders;" the term "priest" is, in this connection, conspicuous by its absence. "Sacrifice" and "temple" are taken and used in a higher signification, but there is no corresponding use of the term "priest."

11. Confession of sins is to be mutual. Any man who sins is told that he has Jesus Christ as his

Advocate with the Father and as the Propitiation for sins. Any man who sees his brother sinning a sin which is not unto death, is to pray for him, and great efficacy is attributed to the supplication of a righteous man.

12. The sacrifices spoken of are those of the living sacrifice of the Christian's body ; doing good ; temporal gifts contributed for the needs of others ; and praise.

13. The temple spoken of is the temple of the Christian's body and of the whole body of believers.

14. The aim and end of all ministry is faith in the Lord Jesus Christ ; direct access to Him, and to God through Him ; and the bringing forth of the fruits of faith in all who believe. The ministry of the Word and its reception is everywhere of first and primary importance ; the administration and observance of the sacraments of Baptism and of the Lord's Supper are of essential and solemn moment ; the laying on of hands is used in connection with the reception of the Holy Ghost and His gifts, and in connection with setting apart to special work and appointment to office.

The Minister is the minister of Christ, and the minister of Christ is not only the minister sent by Christ, obedient and responsible to Him, but also as the very object of his ministry the Minister who ministers Christ Himself to others.

The primary and apostolic method of ministry was by preaching or teaching in the power of the Holy

Ghost, so as to lead to conviction, faith, and conduct in the same power. This was the method by which the first triumphs of the cross were won, and this has been the method by which, from the first days until now, real and lasting triumphs have been secured; those who thus received the faith endured manifold temptations and fierce persecutions. Subsequently, amidst the decline of spiritual life which yet was accompanied with a sense of the importance of Christian truth, which in its turn was often combined with a love of the power which accrued to those who were regarded as the custodians of the truth; there gradually arose an impatience with the slowness of the method which consisted in individual instruction leading to individual conviction and faith; by such causes as these, human dogmas were substituted for living truths, and imposed on pain of spiritual and temporal penalties; the Church obscured the Christ, persecution *by* Christians took the place of persecution *of* Christians, and the faith of many was the assent to a dogma imposed by an external human authority, instead of being an inward conviction by the Holy Ghost through the Christlike ministry of the Divine Word.

> "Bodies fall by wild sword law,
> But who would force the soul, tilts with a straw
> Against a champion cased in adamant."
>
> (Wordsworth.)

"The faith was given to the charge of Christian Love, and only by Love can be defended" (Watchword of the Greek Church).

CHAPTER VI.

THE NEW TESTAMENT USE OF λειτουργέω, λειτουργία, λειτουργικός, λειτουργός.

Luke i. 23. The *ministration* of the priest Zacharias.

Acts xiii. 2. The *ministry* to the Lord of the prophets and teachers in the Church at Antioch.

2 Cor. ix. 12. The *ministration* of the contributions for the saints.

Rom. xiii. 6. Rulers of the world are *ministers* of God.

Rom. xv. 16. Paul a "*minister* of Jesus Christ unto the Gentiles, ministering (*ἱερουργοῦντα*) the gospel of God, that the offering up (*προσφορὰ*) of the Gentiles might be made acceptable, being sanctified by the Holy Ghost."

Rom. xv. 27. "For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to *minister* to them in carnal things."

Phil. ii. 17. "Yea, and if I be offered (*σπένδομαι*) upon the sacrifice (*θυσία*) and *service* of your faith."

Phil. ii. 25. Epaphroditus *ministered* to Paul's needs.

Phil. ii. 30. "That which was lacking in your *service* toward me."

Heb. i. 7. "Who maketh His angels winds and His *ministers* a flame of fire."

Heb. i. 14. "Angels sent forth to do *service* for the sake of them that shall inherit salvation."

Heb. viii. 2. The Son is a *Minister* of the sanctuary —the true tabernacle.

Heb. viii. 6. "But now hath He obtained a *ministry* the more excellent."

Heb. ix. 21. "The tabernacle and all the vessels of the *ministry* he (Moses) sprinkled in like manner with the blood."

Heb. x. 11. "Every priest indeed standeth day by day *ministering* and offering oftentimes the same sacrifices which can never take away sins."

In pre-New Testament use the word signifies "to serve in an office and ministry;" in the LXX. it is the constant word for the performing of priestly or ministerial functions. The New Testament use, all instances of which are quoted above, show various applications of the word; it is applied to our Lord, to angels, to priests of the tabernacle, to ministers of the gospel, to rulers of the world; it is used in connection with service to God and to man, in things spiritual and temporal. In harmony with the

priesthood of saintship it points to the true priestly character of all worship and ministry.

"In later ecclesiastical use, it has been sometimes attempted to push the special application of λειτουργία still further, and to limit its use to those prayers and offices which stand in more immediate relation to the Holy Eucharist; but there is no warrant in the best ages of the Church for any such limitation" (Trench).

CHAPTER VII.

THE CHRISTIAN FULFILMENT BY THE APOSTLES OF THE FUNCTIONS OF THE JEWISH OFFICIAL PRIESTHOOD.

If now the functions and work of the Ministerial Office in Christ's Church, as gathered from our Lord's words and from Apostolic practice, be compared with the functions and work of the Jewish priesthood, as fulfilled and in the fulfilment interpreted, by Jesus Christ, a correspondence will be found between all that was essential and permanent in the underlying truths of the Old Testament and the revelation of the New Testament, together with such deepening and addition as are involved in the establishment and administration of the Church of Christ.

The functions and work of the Ministerial Office in Christ's Church are taken as far as possible in the order observed in the enumeration of the functions and work of the Jewish priesthood on pp. 38–40 and 75, 76, to which the Roman numerals affixed are intended as indices.

IV. and XIII. To learn the will of God in the revelation of Christ, to preach and teach it in the Name of Christ and in the power of the Holy Ghost, and to be the messengers of Christ.

V. To draw near to God.

VII. To let the light of Christ's holy character and example shine through themselves.

X. To bless in Christ's Name.

XI. To promote the offering of spiritual sacrifices.

XII. To remit and retain sins, in Christ's Name, according to the terms of the gospel.

XIV. To intercede for others in virtue of the power of effectual prayer entrusted to them.

XV. To be the servants of all for Christ's sake.

16. To baptise in the Name of the Father and of the Son and of the Holy Ghost.

17. To celebrate the Lord's Supper.

18. To feed, oversee, rule, guide, and discipline the Church, according to Christ's teaching.

He in Whom the Ministers of His Church live, move and have their being, and Whose delegates they are, is the great High Priest over the House of God; His Ministers must therefore necessarily partake of the priestly character of their Head and Lord, and exercise a priestly ministry in, from, and to Him, not only with regard to the functions identified above with Jewish priestly functions, but also with regard to the other functions of their ministry committed by Him to them, viz. 16–18.

It will thus be seen that the Ministerial Office in the Christian Church is, in the deepest moral and spiritual sense, priestly in privilege and work, though the term "priestly" is not distinctively applied to it in the New Testament.

If a collation of passages be made under the classifications given below, it will be seen that functions of priesthood are exercised before, or apart from, the use of terms of the priesthood :—

1. Functions of priesthood as presented under the Old Testament where terms of the priesthood are used.

2. Functions of priesthood as so learned, exercised under the Old Testament where terms of the priesthood are not used.

3. Functions of priesthood as so learned exercised by our Lord, though terms of the priesthood are not applied to Him until the times of the writing of the Epistle to the Hebrews.

4. Functions of priesthood as learned from the Old Testament Scriptures and from our Lord's fulfilment of them, committed by Him to His Apostles, and by them exercised, though terms of the priesthood are never applied distinctively to them in the New Testament Scriptures.

5. Functions and privileges of priesthood as thus learned, inculcated by our Lord and His Apostles on the whole Christian people, with or without the application to them of terms of the priesthood.

The value of this evidence will be best appreciated by those who make this collation for themselves.

There are two other subjects, intimately connected together, hitherto only incidentally referred to, which throw considerable light on the character and functions of the Ministerial Office, viz. :—

The Christian enduement with the power of effectual Prayer ;

The Christian form and exercise of Priestly Blessing.

CHAPTER VIII.

THE CHRISTIAN ENDUEMENT WITH THE POWER OF EFFECTUAL PRAYER.

In the Scriptures of the Old Testament prayer occupies a prominent place as a means by which men obtain blessing from God; in the Scriptures of the New Testament it is presented in a new, deeper, and more impressive way, as a power given by our Lord to all His disciples, and specially entrusted to His Twelve Apostles; prayer is never commanded as a duty in the Old Testament, it is frequently enjoined in the New Testament. The following passages illustrate the gift of the power of prayer:—

To the Disciples generally—

Matt. vi. 5–15. Secret prayer, sincere, brief, and after the manner taught by our Lord, secures the Father's recompense.

Matt. vii. 7–12; Luke xi. 13. The analogy of the earthly family is an assurance that the Heavenly Father will give the Holy Spirit and all good things to them that ask.

To the Apostles specially—

Matt. ix. 38; Luke x. 2. "Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest." The command to pray that the labourers may be endued with gifts for their labour, and that the blessing of the Lord of the harvest may rest upon their work, follows as necessarily included in the prayer that He will send them forth.

Matt. xviii. 19, 20. The prayer of two or three agreed together, and gathered together in the Name of Christ, will obtain anything from the Father, because Christ Himself is in the midst of such.

Matt. xxi. 17–22; Mark xi. 24. "All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them;" the prayer is to be regarded as equivalent to the reception of what is asked, then and there, even to an extent apparently impossible.

Mark ix. 29. "This kind can come out by nothing save by prayer."

John xiv. 13, 14; xv. 7; xvi. 23, 24. The Father will give in Christ's Name, anything asked in that Name by those who abide in Christ, and in whom Christ's words abide.

Prayer in the Name of Christ is the presentation of petitions which are in harmony with the character, teaching, revelation, and will of Christ, and in obedience to His command. The power to offer such

prayer is the result of the teaching and influences of the Holy Ghost, Who was given as an abiding Gift, in fulfilment of the Lord's promise, on the Day of Pentecost. It finds its special exercise in the things concerning His kingdom.

The Apostles used this power to obtain the Holy Ghost and His *χαρίσματα* for those to whom they were sent, and for those whom they in Christ's Name sent forth to labour.

Prayer is the means, symbolised by the lifting up of hands (Exod. ix. 29, 33 ; 1 Kings viii. 22, 38, 54 ; Ezra ix. 5 ; Neh. viii. 6 ; Ps. xxviii. 2 ; lxiii. 4 ; lxxxviii. 9 ; cxxxiv. 2 ; cxli. 2 ; Isa. i. 15 ; Lam. iii. 41 ; 1 Tim. ii. 8), and by the laying on of hands (see p. 141), by which grace of office is sought and obtained, appointment to office blessed, and blessing on the work of office secured ; those who receive the laying on of hands thus lifted up, express, according to its signification in connection with the Levitical sacrifices, the living sacrifice of themselves to the work and office to which they are thus solemnly called, for which they are thus graciously endued, and to which they are thus officially set apart.

Taken in connection with the priesthood of saintship (see p. 153), the power of effectual prayer is a priestly enduement of the whole Christian priesthood, and, in a more solemn and impressive way, of those who, appointed to Office in that Christian priesthood, stand in Christ's place, bear His commission, and represent Him.

CHAPTER IX.

THE CHRISTIAN FORM AND EXERCISE OF PRIESTLY BLESSING.

SPECIAL provision was made under the Old Testament Dispensation for the communication of the Divine Blessing to the people of God through His appointed ministers—

Numb. vi. 22–27. "And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel; ye shall say unto them,

"The Lord bless thee, and keep thee:

"The Lord make His face to shine upon thee, and be gracious unto thee:

"The Lord lift up His countenance upon thee, and give thee peace,

"So shall they put My Name upon the children of Israel; and I will bless them."

In the words of our Lord, quoted below, we cannot but recognise a continuity and amplification of the Aaronic Blessing: blessing, keeping, the light or glory of God, peace, the Name put upon or made

manifest to those who are blessed, are ideas and words common to them both.

John xiv. 1. "Let not your heart be troubled: ye believe in God, believe also in Me."

John xiv. 27. "Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

John xvi. 33. "These things I have spoken unto you, that in Me ye might have peace."

John xvii. The High Priestly intercession of our Lord.

John xvii. 6. "I have manifested Thy Name unto the men whom Thou gavest Me out of the world."

John xvii. 9. "I pray for them."

John xvii. 11. "Holy Father, keep them in Thy Name which Thou hast given Me, that they may be one, even as we are. While I was with them in the world, I kept them in Thy Name which Thou hast given Me."

John xvii. 15. "I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil (one)."

John xvii. 22. "And the glory which Thou hast given Me I have given unto them; that they may be one, even as we are one."

John xvii. 24. "Father, that which Thou hast given Me, I will that, where I am, they also may be

with Me; that they may behold My glory, which Thou hast given Me."

John xvii. 26. "I made known unto them Thy Name, and will make it known; that the love wherewith Thou lovest Me may be in them, and I in them."

John xx. 19. "Peace be unto you."

John xx. 21. "Then said Jesus unto them again, Peace be unto you: as the Father hath sent Me, even so send I you."

John xx. 26. "Peace be unto you."

Luke xxiv. 50, 51. "And He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He parted from them, and was carried up into heaven."

It is manifest from these passages that our Lord fulfilled in Himself the high priestly function of Blessing.

In the Epistles, and in the Book of Revelation, similar continuity of blessing, according to our Lord's amplification of it, is everywhere manifest. Grace, mercy, peace and Divine keeping, are the Divine Blessings with which the writers continually bless those whom they addressed. Of these twenty-two books, all but one open or close, or both open and close, with a Blessing which cannot but suggest the priestly blessing which Aaron was Divinely authorised and commanded to give; the angelic message which heralded our Lord's birth; His command to His Apostles on their first sending forth to first say, "Peace

be to this house," and if the house be worthy, to let their peace come upon it ; and His own words quoted above. In nearly all of them the central word is "peace," and the amplifications are such as naturally belong to the message and ministry of the gospel. The "greeting" of S. James, at the beginning of his epistle, is included in this enumeration, as expressing "Joy be to you ;" the exception referred to is the First Epistle of S. John, to which, being more properly a treatise than an epistle, the personal word of Blessing is less suitable. These Blessings are found both at the beginning and end of fifteen of these books ; at the beginning only, of four ; at the end only, of two.

In harmony with the whole spirit of Holy Scripture, such words are not mere forms of courtesy ; they are to be understood in the light of the Christian enduement with effectual prayer (see p. 133).

Similarly, the prayers of S. Paul on behalf of the members of the Churches, so often referred to in his epistles and sometimes specified, cannot but suggest the spirit of priestly intercession which permeated the Jewish priestly and prophetic system, and was brought to its highest fulfilment and development in the high priestly Intercession of our Lord, and by Him specially enjoined upon His disciples. S. Paul's frequent requests for prayer by Christian people on his own behalf, and the frequency with which prayer is enjoined upon Christians one for another, testify

that this power of priestly intercession belongs not only to the office of the Christian priesthood, but also to the priesthood of the whole Church.

It will be convenient here to collate the references in the New Testament to—

The lifting up and laying on of hands in connection with blessing, and with appointment to office;

The manner of the bestowment of the Holy Ghost and His gifts.

A careful consideration of the evidence of the New Testament on these subjects will determine the place and meaning of the rites of baptism and laying on of hands.

CHAPTER X.

THE LIFTING UP AND LAYING ON OF HANDS IN CONNECTION WITH BLESSING AND APPOINTMENT TO OFFICE IN THE NEW TESTAMENT.

The Gospels.

Matt. viii. 3. Jesus "stretched forth His hand and touched him (*ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ*)." So Mark i. 41, and Luke v. 13.

Mark v. 23. "Lay Thy hands upon her that she may be made whole (*ἐπιθῇς αὐτῇ τὰς χεῖρας*)."

Mark vii. 33. "He put His fingers into his ears . . . and touched his tongue (*ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ . . . ἥψατο τῆς γλώσσης αὐτοῦ*)."

Mark x. 16. "He blessed them, laying His hands upon them (*κατηυλόγει τιθεὶς τὰς χεῖρας 'π' αὐτά*)."

Mark xvi. 18. "They shall lay hands on the sick, and they shall recover (*χεῖρας ἐπιθήσουσι*)."

Luke ix. 16. "He took the five loaves and the two fishes (*λαβὼν*), and looking up to heaven He blessed them, and brake."

Luke xxiv. 50. "He lifted up His hands, and blessed them (ἐπάρας τὰς χεῖρας αὐτοῦ)."

"I perceived that power (δύναμιν) had gone forth from Me" (Luke viii. 46) explains our Lord's touching, or handling, the desire for it, and the touching of even His garment. Mark xvi. 18 seems to indicate that this power, and its exercise in connection with the laying on of hands, was given to those who believed on Him; but the laying on of hands, even by Apostles, is used as the designation of the persons to be blessed, and prayer is the means by which the blessing is conveyed.

In only one instance is our Lord recorded as laying on His hands in connection with spiritual blessing—that of the little children.

At His ascension His uplifted hands are not said to touch those whom He blessed; the action seems to signify the exertion of His will that they should be blessed, and to symbolise the fact that He was blessing them, rather than to be the means of conveying His blessing.

When on the evening of the day of His resurrection our Lord gave the Holy Spirit to the disciples, He communicated it by breathing on them.

The Book of the Acts of the Apostles (ἐπετίθουν τὰς χεῖρας ἐπ' αὐτούς).

vi. 6. The Seven. Connected with appointment to office. Prayer preceded. The Holy Ghost had previously been received.

viii. 14–17. The Samaritans. Connected with the reception of the Holy Ghost. Prayer preceded.

ix. 15–17. Saul. Connected with restoration of sight and the reception of the Holy Ghost. No reference to prayer, the previous declaration of the Divine will making prayer unsuitable.

xiii. 3. Barnabas and Saul. Connected with appointment to special work. Prayer preceded.

xix. 6. The twelve disciples at Ephesus. No reference to prayer, but it is natural to suppose it in harmony with other instances.

xxviii. 8. The healing of the father of Publius. Prayer preceded.

In one of these instances (viii. 18, 19) the laying on of hands was misunderstood, and regarded as denoting a power inherent in the Apostles, instead of as indicating the exercise of the power of prayer with which they had been endued, and as designating those for whom prayer was made; Simon offered to buy with money the power which he thus wrongly attributed to the manual act.

"God worketh all, and His hand it is that toucheth the head of him that receiveth imposition of hands, if they be laid on as they ought" (Bilson).

From the Book of the Acts, therefore, we learn that prayer was the means by which the gift of the Holy Ghost, or other blessings, were conveyed;

and that the laying on of hands was symbolic of the act of praying and a designation of the persons prayed for.

The Epistles.

Heb. vi. 2. "And of laying on of hands."

1 Tim. iv. 14. "With the laying on of the hands of the presbytery."

1 Tim. v. 22. "Lay hands hastily on no man."

2 Tim. i. 6. "Through the laying on of my hands."

These are all incidental references, and we may conclude that, as in the Book of the Acts, prayer is indicated. As in our Lord's lifting up and laying on of hands we see that the exertion of His will in blessing is indicated, so in the Apostolic laying on of hands, which was probably preceded in the same act by the lifting up of the hands, prayer that the Divine will may be exerted in blessing is signified. In the Old Testament, laying on of hands had also a sacrificial import (Ewald) which befits the New Testament use, as signifying that those who received the laying on of hands gave themselves as living sacrifices to the office or the work to which they were set apart, and for which Divine blessing was sought.

CHAPTER XI.

THE MANNER OF THE BESTOWMENT OF THE HOLY GHOST AND HIS GIFTS AS REFERRED TO IN THE NEW TESTAMENT SCRIPTURES.

JESUS CHRIST Who was conceived of the Holy Ghost, of Whom it was declared that He would baptise with the Holy Ghost, on Whom at His baptism the Holy Ghost manifestly descended, Who was full of the Holy Ghost, Who lived in the power of the Spirit, and had His unmeasured fulness; inbreathed His disciples with the Holy Ghost before His ascension, and went away that He might send the Holy Ghost to His disciples and to the world, saying that He would be with His Apostles always to the end of the age. He fulfilled His promise of the Gift of the Holy Ghost, specially on the Day of Pentecost, and has been continuously fulfilling it ever since.

1. There is no reference to baptism or the laying on of hands in connection with the promise of the Holy Ghost (Luke xi. 13; John xv. 26, 27; xvi. 7; Acts i. 5, 8).

2. There is no record of a commission to transmit the Holy Ghost.

3. There is no instance of the laying on of hands as seal of the reception of the Holy Ghost.

4. Baptism preceded the reception of the Holy Ghost in the following illustrative instances :—

Acts ii. 38. Pentecost.

Acts viii. 16. The Samaritans.

Acts xix. 5. The Twelve at Ephesus.

1 Cor. xii. 13. The Church at Corinth.

Gal. iii. 27. The Churches of Galatia.

Rom. xii. 1–8. The Church at Rome.

Eph. iv. 4–7. The Church at Ephesus.

Col. ii. 12. The Church at Colossæ.

1 Pet. iii. 21. The sojourners of the Dispersion.

5. Baptism followed the reception of the Holy Ghost in the following instances :—

Acts ix. 18. Saul.

Acts x. 47. Cornelius and his company.

6. The laying on of hands preceded the reception of the Holy Ghost in the following instances :—

Acts viii. 17. Peter and John at Samaria.

Acts ix. 17. Ananias and Saul.

Acts xix. 6. Paul and the Twelve at Ephesus.

7. There is no reference to baptism or the laying on of hands in the following instances :—

John vii. 37–39. The reception of the Holy Ghost is connected simply with Faith in Christ,

Acts ii. 1. with Prayerful waiting (cf. i. 14),

Acts iv. 31. with Prayer,

Acts v. 32. with Obedience,

Acts xiii. 48–52; Gal. iii. 5 and 14. with Faith,

Gal. iv. 6. with Sonship.

8. Χαρίσματα followed on the reception of the Holy Ghost in the following instances:—

Acts x. 46. Cornelius and his company; previous to baptism and without the laying on of hands.

Acts xix. 6. The Twelve at Ephesus; after baptism and the laying on of hands.

1 Cor. xii. 1–13; Rom. xii. 1–8; Eph. iv. 4–13. Baptised members of the several Churches; no reference to the laying on of hands.

S. Paul's desire to impart some spiritual χάρισμα to the Christians at Rome (Rom. i. 9–12) evidently refers to the Apostle's desire to personally visit the Church at Rome in order that by preaching the gospel to them in the prayerful spirit which always characterised him, they might receive from God some spiritual gift through their faith in his message, and so his faith in ministering and their faith in receiving, be to the establishment and comfort of both.

The laying on of hands referred to in 1 Tim. iv. 14 and 2 Tim. i. 6 have been explained on p. 144, as indicative of the offering up of Prayer as the means through which the χάρισμα was bestowed.

In other instances where no reference is made to

χαρίσματα, the results of the reception of the Holy Ghost were such fruits as are enumerated in Gal. v. 22.

The preceding are all the passages in the New Testament which refer to the manner of the bestowment of the Holy Ghost and His gifts, and the conclusion to which a consideration of them conducts is that—

1. Baptism and the laying on of hands were outward means in connection with which the Holy Ghost and His gifts were usually given.

2. Faithful preaching of the Divine Word, and the exercise of the Divinely entrusted power of effectual Prayer by His Ministers were spiritual means by which our Lord bestowed the Holy Ghost and His gifts on those who believed.

3. Our Lord is not tied to these means, but gives the Holy Ghost and His gifts to whomsoever, by whomsoever, and howsoever He will.

PART IV.

THE PRIESTHOOD CONFERRED ON THE WHOLE CHRISTIAN PEOPLE

"Woe to him who rejects the ideal because he finds it not perfectly represented among men."—MÖHLER.

"It needs the ideal to brush an hairbreadth off the dust of the actual."—MILLIGAN.

THE PRIESTHOOD CONFERRED ON THE WHOLE CHRISTIAN PEOPLE.

THE priestly character of the Ministers of Jesus Christ has been set forth. The same priestly character, as distinguished from the *office* of the Christian priesthood, is, according to the teaching of the New Testament, conferred by Jesus Christ on the whole Christian people.

In the Epistle to the Romans Christians are besought to exercise the priestly function of presenting their bodies a living sacrifice to God; in the Epistle to the Hebrews they are urged to make full use of their priestly privilege of access to God and to offer up sacrifices; in the Book of the Revelation they are expressly declared to be priests unto God; elsewhere in the inspired writings their priestly character is implied when not explicitly stated; and many of the blessings bestowed by Christ on all His people are identical in form with those belonging to the priestly character under the Old Testament, while exceeding them in spiritual meaning and power.

But the priestly character of the whole people of Christ is most succinctly and comprehensively set forth in the First Epistle of S. Peter as referred to in the following chapter. A brief outline of the Duties of unofficial members of Christian Churches is added, which represents the consistent teaching of the Epistles of the New Testament; those duties everywhere express the true priestly spirit of conduct, service, and worship.

CHAPTER I.

THE PRIESTHOOD OF SAINTSHIP.

1 Pet. i.; ii. 5–10.

IN this part of S. Peter's first epistle the following expressions are found: Elect; living stones built up a spiritual house; a holy priesthood to offer up spiritual sacrifices; preciousness; an elect race; a royal priesthood; a holy nation; a people for (God's) own possession; the people of God.

As God bare the Israelites on eagles' wings, brought them unto Himself (Exod. xix. 4), and chose them to be a peculiar people (Deut. vii. 6), so those who through Christ are believers in God Who raised Him from the dead, are elect, an elect race (1 Pet. i. 21; ii. 2–9), begotten unto an inheritance, not the corruptible and transient inheritance of Canaan, but "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for those who through the power of God are guarded through faith unto a salvation ready to be revealed in the last time" (1 Pet. i. 3–5).

As for the Israelites, a Tabernacle or Sanctuary was built, that God might dwell among them, which is called the House of the Lord thy God (Exod. xxiii. 19; xxxiv. 26; Deut. xxiii. 18), as also the Temples which succeeded it were called (1 Kings vi. 1, etc.; Matt. xxi. 12, 13; John ii. 16, etc.), the last of which Temples Jesus said He would replace in the Resurrection of Himself (John ii. 19); so it is said that in Him Jews and Gentiles grow into an holy Temple or Sanctuary, builded together for a Habitation or Sanctuary of God in the Spirit (Eph. ii. 21, 22); and that to Him, the elect, severally coming as to a living stone, are built up as living stones a spiritual House to be a holy priesthood to offer up spiritual sacrifices, acceptable to God through Jesus Christ (1 Pet. ii. 4, 5).

As it was promised that the Israelites, if they were obedient to the voice of God and kept His covenant, should be a peculiar treasure unto God from among all peoples (Exod. xix. 5), so it is said of His people as identified with Him in Whom, the beloved and well pleasing Son of God, the promise was fulfilled, "for you therefore which believe is the preciousness" as a People for God's own possession (1 Pet. ii. 7).

As the Israelites were chosen to be a kingdom of priests and a holy nation, so the Christian elect are a royal priesthood, a holy priesthood, a holy nation (1 Pet. ii. 5, 9).

The application of the term "holy" (ἅγιος) is most

significant. Ἅγιος has a deeper meaning than ἱερός; ἱερός, in the New Testament, never implies moral excellence, and is always applied to things, never to persons; ἱερεύς similarly indicates a ceremonially sacred person serving at God's altar, but does not imply that he is holy—ἅγιος. ἱεράτευμα has the same lack of moral significance. Ἅγιος signifies inward purity and moral excellence, and conveys the idea of inward qualification, as ἱερός and its derivatives convey that of outward qualification. The terms "holy priesthood," "holy nation," combine therefore the inward qualification with the outward. He who is ἅγιος, a "saint," according to this teaching of S. Peter is a priest, and more than a priest of the Old Testament; he has not only the outward qualification and the ceremonial privileges of access to God, he has also the inward spiritual qualification and the fullest spiritual privileges of access in Christ to God as spiritually revealed in Christ. He has this as a possession common to all who partake of faith in Christ. This Christian possession of the holy priesthood is one in which there is no barrier between man and man, as between priest and no priest, because in Christ there is no barrier between God and man. Within this holy priesthood common to all, arise those offices which are the Divine appointments to ministry in virtue of the Divine bestowment of gifts (χαρίσματα) for ministry, by that Spirit Who divideth to every man severally

as He will. Ministers in those offices do not differ in priestly character from the common priesthood out of which they are taken; the character is one, the Official Ministry is various and distinctive.

The Jewish priesthood was ἱεράτευμα; the universal Christian priesthood is ἱεράτευμα ἅγιον.

"All Christian priests are alike as individuals, as a corporation they have several and distinct offices" (Lightfoot).

The Israelites were a λαός. In the LXX. λαός is almost always the title reserved for the elect people, the Israel of God. The saints of the Old Testament were the individual members of the Old Testament ecclesia of holy people and royal priests; the saints of the New Testament are all this spiritualised, deepened, and intensified. Christians are a λαός which is an ἔθνος ἅγιον, γένος ἐκλεκτόν, and those who, as Gentiles, did not belong even to the λαός are now, by faith in Christ, together with believing Jews, the λαός, ἔθνος ἅγιον, in which "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all" (Col. iii. 11),—the People of God. The Christian Church has taken the place of the chosen people. All who have entered into the covenant relation of baptism are saints—priests in the deepest spiritual meaning of the word.

Thus S. Peter's opening address in his first epistle is to the elect, made holy "in sanctification of the

Spirit, unto obedience" (the condition of the promise of priesthood to the Israelites, through failure in which the realisation of the priesthood was lost by them, its ideal being preserved and represented on their behalf through the Aaronic priestly office until the coming of Jesus Christ) "and sprinkling of the blood" (in the Old Testament of the sacrifices by which the priest was consecrated to office, but in the New Testament) "of Jesus as of a Lamb without spot" which purged "the conscience from dead works to serve (λατρεύειν) the living God" (Heb. ix. 14) and consecrated to immediate access to Him. S. Peter closes this address with the Christian priestly Blessing to his fellow-priests, "Grace unto you and peace be multiplied."

The Christian elect are thus, according to the teaching of S. Peter, a holy priesthood. One of the most frequent and distinctive names for the Christian elect, the whole multitude of believers in Christ, in the language of the New Testament, is that of "saint." To it, therefore, there belongs the deepest spiritual meaning of priesthood, and to the saints in Christ Jesus everywhere it pertains to offer up the spiritual sacrifices of their living bodies, of praise, of beneficence, and of communicating their own possessions to others, as the accompanying sacrifices of their ceaseless priestly and sacrificial life in, and through, and to, the High Priest of their confession. Cf. Ps. cvi. 16, "Aaron the saint of the Lord" (ἅγιος in LXX. is the

Greek for the Hebrew word for saint) ; and Phil. iv. 21, " Salute every saint in Christ Jesus." Note also the Blessing of Moses (Deut. xxxiii. 1–3 ; and Dan. vii. 9–28).

Thus to the whole Church of Christ is attributed a priestly character deeper and more intense than that predicated of the priesthood of Israel ; a priestly character in which the Ministers and Members of that Church alike partake. This priesthood of Christians is as personally and essentially moral and spiritual as the priesthood of Israel was lacking in these elements ; this follows as inevitable consequence, since the priesthood of our Lord, in which all Christian priesthood stands, and from which it is essentially and authoritatively derived, more than fulfils the priesthood of the Israelites and of the Aaronic office in moral and spiritual character and efficacy.

Yet the word " priest " is, in the New Testament, but occasionally applied to the Christian people, and never distinctively to Christian Ministers. The mention of priesthood in the one case and not in the other may have been in order to emphasise the fact that there are not two *kinds* of priesthood in Christ's Church, but one ; in nature unity, in function diversity, according as One Spirit divideth to every man diversities of gifts severally as He will, and setteth them in the Church as pleaseth Him ; a priesthood *in* Divinely appointed office, but not a priesthood *of* office *per se*, distinct in nature from the other. The

explanation of the rareness of the use of the word "priest" in any connection with the Christian Church may be found in the fact that throughout the New Testament stress is laid on things and character rather than on names and titles, and that the word "priest" had connotations, both in the Jewish and heathen worlds, which were superseded by, or foreign to, the Christian revelation. Not until a generation had passed away was the priesthood of our Lord and Saviour declared and expounded in terms of the priesthood (Epistle to the Hebrews). It is to be deeply regretted that in the reappearance of the word in later times, in relation to the Christian Ministry, ideas that belonged to its preparatory and exhausted use were revived and re-imported, to the great detriment of true Christian life, privilege, and work; and that, even with regard to our Lord Himself, such retrogressive and contradictory ideas have not been always absent. The discussion of this revival does not, however, belong to the times of the New Testament. Suffice it to say that the New Testament conception and representation of Christian life and ministry is essentially priestly in the best and true sense of the word, *i.e.* in the final meaning given to it by our Lord's Life and Work. *Disuse is no remedy for abuse;* but proves here, as so often in other instances, a sacrifice of the essential and underlying good, for the sake of getting rid of evil and foreign survivals and accretions. It is an anachronism

fraught with gravest evils to attribute distinctively Jewish ideas to Christian priesthood ; it is a sacrifice and denial of essential spiritual truth, involving the loss of the very centre of the Christian revelation, to deny the Christian priesthood of Christ's Church, or of Christ's Ministers who are an integral part of His Church. The one great essential difference and distinction between priesthood before Christ and priesthood after Christ, lies in the fact that our great High Priest accomplished, once for all, the world-wide expiatory sacrifice for sins which was adumbrated under the Jewish priesthood, commanding His Apostles and His Church through them ever after, to preserve and celebrate a Memorial which pleads, but does not repeat, His One Great Sacrifice once offered, and founding for them in that memorial a Holy Feast for the perpetual strengthening and refreshing of their deepest life.

The sacrifices that are proper to the Christian Church are described elsewhere in these pages. They consist of the offering up, to the Giver of all good, in and through our High Priest Who has obtained eternal redemption for us, and Who cleanses and sanctifies all our gifts, of all that we are and have and do in ceaseless thanksgiving and adoration.

CHAPTER II.

THE DUTIES OF UNOFFICIAL MEMBERS OF THE CHRISTIAN CHURCHES AS SET FORTH IN THE EPISTLES OF THE NEW TESTAMENT.*

Personal—

To stand fast in the Lord and in the freedom with which Christ has set them free, walking in newness of life, bringing forth the fruits of the Spirit; to put on the Lord Jesus, putting off the old man and putting on the new man, walking not as heathens but as Christians; to be imitators of God, following the example of Christ, and shining as lights in the world (1 Thess. iii. 8; iv. 1; Rom. vi. 4; Gal. v.; Rom. xiii. 14; Eph. iv. 22–32).

To set their minds on things above and mortify all earthly passions, doing all things in the Name of the Lord Jesus (Col. iii.), and work out their own salvation with fear and trembling (Phil. ii. 12).

* It need not be said that what follows under this heading is not intended to be an exhaustive summary, but rather a suggestive outline.

To remember what their condition was (and would be) without Christ; what their privileges in Christ are, and His purpose of unity among all His people in bestowing them (Eph. ii.).

To try, and prove themselves, whether they be in the faith; when they think they stand to take heed lest they fall (2 Cor. xiii. 5; 1 Cor. x. 12); and to take heed how they build on the one foundation (1 Cor. iii. 10).

To live in anticipation of the day of God (2 Pet. iii. 11–14).

To do their own business, and work with their own hands (1 Thess. iv. 11).

To be strong in the Lord, and take the whole armour of God, ceaseless in prayer and watchfulness (Eph. vi. 10–20).

Not to love money, to maintain good works for necessary purposes (or profess honest occupations); in nothing to be anxious, but in everything by prayer and supplication with thanksgiving to let their requests be made known unto God (Phil. iv. 6). To rejoice, pray and give thanks in everything (1 Thess. v. 16, 18; Phil. iii. 1).

To make all appointments in recognition of their dependence on the will of God (Jas. iv. 15).

To add step to step of progress in Christian character, and to grow in the grace and knowledge of their Lord and Saviour Jesus Christ (2 Pet. i. 5–8; iii. 18).

To love God, one another, strangers, and all men (1 John iii. 11–18; iv. 11; 1 Thess. iii. 12; 1 Cor. xiii.; Heb. xiii. 1).

To be humble, kind and forgiving, hospitable, and thoughtful for others and their affairs (James iv. 10; Eph. iv. 32; 1 Pet. iv. 9; Phil. ii. 4).

To hold the traditions which they have been taught, and reject any other gospel than that first received; not to be carried about by divers and strange teachings; to receive no teachers that bring other doctrine than that which they first learned (2 Thess. ii. 15; Gal. i. 8; Heb. xiii. 9; 2 John 10); to prove the spirits whether they are of God (1 John iv. 1); and to contend earnestly for the faith which was once for all delivered to the saints (Jude 3).

Mutual—

To comfort, exhort, encourage, admonish, support, edify, and save one another; not to judge one another, or suffer themselves to be judged by others; not to speak or murmur against one another, and to owe no man anything except love (1 Thess. iv. 11, 18; v. 14; Rom. xiv. 13; Jas. iv. 11; v. 9; Col. ii. 16; Rom. xiii. 8).

To use their Christian liberty with due regard to weak consciences; to receive the weak, but not to doubtful disputations, but bear with their infirmities (1 Cor. viii. 9; Rom. xiv. 1; xv. 1).

To use their spiritual gifts industriously, to the edification of all in lowly self-estimation, according to the measure of the gift of Christ's grace which each one has received (1 Cor. xii. 7; Rom. xii. 3–8; Eph. iv. 7–16; 1 Pet. iv. 10, 11); and to minister to the temporal needs of one another (1 Cor. xvi. 1).

To be at peace and of one mind among themselves; not to suffer divisions among them; to be in subjection one to another, and fulfil all family and social relationships in the fear of God (1 Thess. v. 13; Rom. xv. 5; 1 Cor. i. 10; Eph. v. 21–33; vi. 1–9; Col. iii. 18 to iv. 1; 1 Tim. vi. 1, 2; Titus ii. 9, 10; 1 Pet. ii. 18; iii. 1, 7).

Not to forsake the assembling of themselves together; to visit the fatherless and widows in their affliction (Heb. x. 25; Jas. i. 27).

Not to hold the faith in respect of persons; not to be ambitious of office in the Church (Jas. ii. 1; iii. 1).

To confess their sins to one another, to pray for one another, and to bear one another's burdens (Jas. v. 16; Gal. vi. 2).

To withdraw themselves from the disorderly and disobedient, and from those who cause divisions; to purge out the old leaven of evil life from the Church; to forgive, comfort, and restore the penitent transgressor; and to look

carefully lest any man fall short of the grace of God (2 Thess. iii. 6; 1 Cor. v. 7, 9; 2 Cor. ii. 7; Gal. vi. 1; Rom. xvi. 17; Heb. xii. 15).

In relation to the Ministers of Christ—

To know and esteem highly in love those that are over them in the Lord; to obey them; and be in subjection to them (1 Thess. v. 12; 1 Cor. xvi. 16; Heb. xiii. 7, 17).

To regard them as Ministers of Christ and stewards of the mysteries of God (1 Cor. iv. 1).

To pray for them (1 Thess. v. 25; Rom. xv. 30).

To support them (Gal. vi. 6).

To use their gifts in subjection to Apostolic rule (1 Cor. xiv. 37).

To send for them in time of sickness (Jas. v. 14).

In relation to the non-Christian world—

To hold forth the Word of Life by blameless and harmless character (Phil. ii. 15, 16).

To walk honestly and wisely toward them that are without (1 Thess. iv. 12; Col. iv. 5).

To follow peace with all men (Heb. xii. 14).

To be ready always to give answer to every man that asks them a reason concerning the hope that is in them, yet with meekness and fear, having a good conscience (1 Pet. iii. 15, 16).

To work that which is good toward all men (Gal. vi. 10).

To be in subjection to the rulers of the world (Rom. xiii. 1; 1 Pet. ii. 13, 14; Titus iii. 1).

Not to appeal to heathen tribunals for the settlement of private disputes (1 Cor. vi. 1).

Not to render evil for evil, but always follow that which is good, one toward another, and toward all; and overcome evil with good (Rom. xii. 21; 1 Thess. v. 15).

Not to be unequally yoked with unbelievers and to have no fellowship with the works of darkness (2 Cor. vi. 14; Eph. v. 11).

In all the preceding, as priests to draw near to God and offer spiritual sacrifices continually—those, namely, of praise, of their bodies, of doing good and communicating, and so show forth the excellencies of Him Who called them out of darkness into His marvellous light (Heb. x. 22; xiii. 15, 16; Rom. xii. 1; 1 Pet. ii. 9).

CHAPTER III.

THE RELATIONSHIP OF THE WHOLE CHRISTIAN PEOPLE TO OUR LORD FROM THE DAY OF PENTECOST.

FROM a consideration of what has been advanced concerning our Lord's fulfilment of the functions of the Jewish priesthood, and of His delegation of some of these as re-derived from Him, with other additional functions derived from Himself, to His appointed Ministers; together with a consideration of the character, privileges, and duties which He bestows on all who believe on Him, as interwoven with all the teaching of Himself and His Apostles; we are in a position to try and realise what the relationship is in which, from the Day of Pentecost, the whole Christian people, in their several appointed orders, stand to Him, the Source and Author of salvation and blessing common to them all.

1. The Apostles from the first represent the Church in all its aspects, as consisting of disciples, believers filled with the Holy Ghost, endued with the gifts of

the Spirit. They are the foundation on which the Church is built, they contain it in essence and embryo, they are the organs of its preservation, edification, and spread, as Divinely appointed to Official Ministry.

2. It is evident that there are certain priestly functions necessarily reserved exclusively by Christ to Himself, in which none of His people can share. He gives His people to share in the *fruits* of His redemptive sacrifice for sins, by their reception of Divine forgiveness, access to God, life in Christ, and service for Christ; but the *work itself*, of which these are fruits, is His alone, and in the honour none can share. He is the Source and Giver of all blessings and grace; He alone reveals the Father's will; He alone is the Bread of Life, none of His people can sustain one or the other, all alike are to feed on Him by faith; He alone is the original Light of holy character and example for the illumination of the world; He alone is the Judge of mankind. But His people are to use their blessings and privileges, not for themselves only, but for others also; they are to communicate the blessings they receive, and to use their privilege of access to intercede for others; they are to make known the revelation received by them; they are to reflect the light of holy character and example which shines upon them; they are to promulgate by word and deed the message of the gospel, and the principles of their Lord's life in their practical

bearing on the life of His Church, and on the life of the world at large; personally they are to make known the good Word of Life according to each man's gift and opportunity, and to minister to the needs and welfare of others according to each man's ability; representatively, through the Divinely appointed Ministers of Christ's Church, they are to share, by obedience, prayer, and co-operation, in the Official Ministry of those who are the appointed organs of Christ's Body which is the Church, the ambassadors of Christ to whom is committed the Ministry of His Word and Sacraments, and who as though God were intreating by them, beseech men to be reconciled to God, and partaking of the fruits of Christ's redemptive work to join the great company of those who are obedient to the faith and become in their turn promulgators of it.

3. It belongs, then, to His people, first, to receive from Christ Himself the fruits of His redemptive work, viz. the forgiveness of sins and all other benefits of His Passion; to draw near to God as priests by the New and Living Way; to receive the revelation of the Father's will and obey their Lord; to feed on Christ; to be guided by the light of His example; to receive all blessing and grace from Him, and use it in joyful obedience to Him in all things; to present their bodies a living sacrifice, and to offer the sacrifices of prayer and praise, of doing good and communicating: for this the Lord has made provision

in the appointed Ministry of His Word and Sacraments. This is the priestly life of all Christ's people into which they are brought by their High Priest, and which is theirs because they are in Him (Heb. x. 19–22). They are thus constituted a priestly Church, a holy nation, a kingdom of priests.

It belongs to His people, secondly, to enter on a priestly service; there is for them, not only a priestly life in themselves toward God, but also a priestly service to God for others. They are as priests, under their High Priest, to declare to others that which, in the inner Sanctuary, the veil of which Christ has rent in twain from the top to the bottom, they have been permitted to see and hear, that others may have fellowship with them, which fellowship is with the Father and with His Son Jesus Christ. They are to use their priestly access to God in priestly intercession with Him, in the Name of their High Priest, on behalf of others. As priests to whom the Father's will has been made known, they are to keep and teach the new law. They are to reflect in their own character and example the sevenfold light of the sanctuary. They are to direct men to the Source and Author of all blessing and grace, and be themselves, as far as in them lies and His will shall determine, and in submission to the appointed Ministers of Christ's Church, means by which Divine blessing and grace shall come to others. This is priestly service, and the whole Church is to share in its sufferings and in its glory.

This priesthood of the whole Church is so important in itself, in its bearings on the life and constitution of the Church, and on the relationship of the Church to the world, that it demands earnest attention ; it is specially declared and emphasised in the Scriptures ; and in its light the character, duties, and privileges of the unofficial members of the Churches are to be regarded.

Further, there are certain priestly functions of our Lord in which His appointed Ministers are specially called to share. As from the number of His disciples our Lord chose, appointed, named, and sent His twelve Apostles, and specially committed and delegated to them the responsibility and Ministry of His Church and kingdom, so, by the guidance and enduements of the Holy Spirit, that same responsibility and Ministry, definite, official, and organised, has, through them, been specially committed and delegated to chosen and appointed officers of His Church, Deacons, Presbyters, and Bishops, from the Apostolic age onwards. These three orders, set in the Church by the Spirit Who giveth to every man severally as He will, according to the needs of its growth and extension caused by the inner working of that same Spirit, are priestly officers among priests, who minister from God to their fellow-priests, and are the mouthpiece and executive before God, through the High Priesthood of the common Lord, of the priestly life of the whole Church—one and indivisible

in it as they and the Church are one and indivisible in their High Priestly Head.

It belongs especially to this Official Priesthood of the Church, to minister not only to the Body of which they are a part, but also to the world from which they and it are taken, in obedience to the command of the risen Lord, "Go ye therefore, and make disciples of all nations, baptising them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." They are sent forth to witness to Christ, to teach His Truth, and minister His grace to every creature, accompanied by their unseen Lord, Who says, "Lo, I am with you alway, even unto the end of the age."

To deny the priestly character of Christ's Ministers is to deny the priestly character of the Church of which they are organs; to assert the priestly character of the Church is to assert the priestly character of the Ministry in the Church. As this priestly life is the pre-requisite for priestly ministry, so it is the aim and purpose of all true priestly ministry to lead all men into the fullest possession of the priestly life.

Our Lord fulfilled the promise of the Old Testament priesthood, and is an High Priest over the House of God Who abideth ever.

The Apostles received from our Lord the privileges and functions of priesthood, as fulfilled and transfigured by Him, and were a Christian Official Priesthood.

All Christ's people receive from Him the privileges and functions of priesthood, and are Christian priests.

As the priesthood of Israel was distinguished from the Office of the priesthood, so the Ministerial Office of the Christian priesthood is distinguished from the universal priesthood of the people of Christ.

"The Christian idea of priesthood is the restitution of the immediate and direct relationship to God which was partly suspended, but not abolished, by the appointment of the sacred tribe. Universal priesthood means the religious equality of all men. The priestly functions of Christian people were never transferred or delegated to Christian officers" (Lightfoot).

It is impossible to over-estimate the effect for good of a due appreciation of the *true* priestly character of the Church of Christ, both in its personal and ministerial aspects. It is bound up in the priestly character of the Head and Lord of the Church; and is of the essence of the solidarity of all His people with Himself. It cements in deepest inviolable union the whole Christian commonality together, and is the holy ground on which, in common, the officers and the lay members of the Church stand; it chastens, deepens, and invigorates the spirit of the Ministerial Office, and forbids the unholiness of professionalism in Clergy and Laity alike. It gives to all, ordained and unordained, according to their allotted ministry, a

priestly mission to the whole world which it is theirs to bring to the feet of Christ. It transfigures Christian worship, giving to all who conduct it, from the Officiating Priest to the youngest Chorister, and to all who unite in it, from the most gifted to the least cultured worshipper in spirit and truth, a secret inspiration of sacred joy. It sanctifies and ennobles every grade of service, from that of door-keeper in the House of the Lord to that which pertains to the care of all the Churches. It hallows the lowliest duties, and the highest and most far-reaching responsibilities. It gives the grace and beauty of holiness to every kind word and deed. It consecrates body and soul, mind and spirit to holiest uses; it makes all life sacramental, and constitutes all we are and have, all we do and suffer, a ceaseless and joyous sacrificial worship. It is the Holy of Holies of the soul where God dwells.

The Distinctions of Official Ministry in the Christian Church must be reserved for separate consideration.

PART V.

DISTINCTIONS OF OFFICE AMONG THE MINISTERS OF JESUS CHRIST

"Ye holy men, so earnest in your care,
Of your own mighty instruments beware."

WORDSWORTH.

DISTINCTIONS OF OFFICE AMONG THE MINISTERS OF JESUS CHRIST.

In the Jewish Church there were distinctions of official ministry: there were High Priests, Priests, and Levites, with the many sub-divisions among the last mentioned. We do not propose to base any argument from analogy on these orders of ministry. However prominent this argument became in writings of later times, it has no place in the canonical books of the New Testament. We simply note the fact and proceed to the evidence of the New Testament to Distinctions of Office among the Ministers of Jesus Christ. It will be convenient to group that evidence under the two headings of (1) Apostleship and Apostles; (2) Names and Functions of Work and Office in the Church of Christ outside the Apostolate.

CHAPTER I.

APOSTLESHIP AND APOSTLES.

I. *Apostleship—*

That which constitutes Apostleship may be learned from the following passages :—

Mark iii. 14, 15. "And He appointed twelve, that they might be with Him, and that He might send them forth to preach, and to have authority to cast out devils."

Luke xxii. 28. "Ye are they which have continued with Me in My temptations."

Acts i. 8. "Ye shall receive power, when the Holy Ghost is come upon you : and ye shall be My witnesses."

Acts i. 20–22. "His office (*τὴν ἐπισκοπὴν αὐτου*) let another take. Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out among us, from the baptism of John, unto the day that He was received up from us, of these must one become a witness with us of His resurrection."

1 Cor. ix. 1, 2, 6. "Have I not seen Jesus our Lord? . . . The seal of mine apostleship are ye in the Lord. . . . Have we not a right to forbear working?"

II. *Apostles*—

1. The Twelve Apostles. Appointed by our Lord.
2. Matthias. An Apostle in the place from which an Apostle fell away.
3. S. Paul. An Apostle by exceptional call.
4. Timothy and Titus. Apostles, under Christ, of Apostles.
5. Barnabas. An Apostle or messenger of the Churches. An Apostle of the Holy Ghost.
6. Silas. An Apostle of a Church. A chosen associate of an Apostle. An Apostle.
7. Andronicus and Junias. Of note among the Apostles.
8. Phil. ii. 25; 2 Cor. viii. 23. Apostles or messengers of the Churches.
9. 2 Cor. xi. 13. "False apostles, deceitful workers, fashioning themselves into apostles of Christ." Rev. ii. 2. "Thou didst try them which call themselves apostles, and they are not, and didst find them false."

Of these 4, 5, 6, 7, and 8 are Apostles in varying degrees of a secondary sense, whose existence made the attempted imposition of those under class 9 possible, though vain.

1. *The Position of Timothy.*

Acts xiv. 1–6. Paul and Barnabas visited Iconium, Lystra, and Derbe. It was probably during this visit, and at Lystra, that Timothy, the child of a devout mother and grandmother, embraced the faith, was baptised, and received the Holy Ghost with accompanying *χαρίσματα* through the laying on of Paul's hands. (Compare, for such instances, Acts xix. 6 and Acts x. 44–46.) These gifts and their subsequent exercise probably pointed Timothy out for appointment to the office of elder, which will be referred to below. To this period then would be referred 2 Tim. i. 6, and the more so because in the connection there (2 Tim. i. 1–14) mention is made of Timothy's personal life of faith, as well as of his work as a minister of Jesus Christ, the "deposit" (ver. 14) being the sacred deposit of the faith which, as it was given by, so it was to be guarded through, the Holy Ghost. To this suggestion agree Paul's references to Timothy as "my true child in the faith," "my beloved child," "my beloved and faithful child in the Lord" (1 Tim. i. 2; 2 Tim. i. 2; 1 Cor. iv. 17).

Acts xiv. 8–23. The new convert probably witnessed the two scenes here described (cf. 2 Tim. iii. 10, 11).

Paul and Barnabas next preached the gospel at Derbe; then, returning to Lystra, Iconium, and Derbe, confirmed and exhorted the disciples, and appointed

for them elders in every city. The mention of disciples standing round the prostrate Apostle (xiv. 20) is evidence that there were several disciples at Lystra for whom elders were appointed. Timothy's home being there, his early training and character being such as are described in 2 Tim. i. 5 ; iii. 15, and his possession of *χαρίσματα* as suggested above, render it probable that he was one of the elders so appointed.

Acts xvi. 1–4. Paul and Silas, after going through Syria and Cilicia confirming the Churches, came to Derbe and Lystra. At the latter place Luke says "Lo, Timothy!" a disciple well reported of (an echo of Apostolic qualification for appointment to office) by the brethren of Lystra and Iconium. Paul desired that he should accompany him in his visitation of the cities, the object of which was to deliver the decrees ordained by the Apostles and elders at Jerusalem ; and, because there were many Jews in the district whither he was going, circumcised him.

It would be quite in harmony with Apostolic custom for the Apostle to desire the elders at Lystra, of whom it has been suggested Timothy was one, to unite with him in setting Timothy apart for the work to which Paul felt he was called. To this period then would belong the laying on of the hands of the presbytery (with Paul) referred to in 1 Tim. iv. 14. The gift there referred to is a *χάρισμα*, which term would agree with the reception, through the laying on of hands, accompanied as it usually was by prayer,

of a further gift from the Holy Ghost, specially suited to the work before him, such as the χάρισμα of ministry (Rom. xii. 1–8).

That Timothy was more than a companion to S. Paul, that he was also a fellow labourer and minister of Jesus Christ, is evident from the following considerations. He united with Paul and Barnabas in the work of preaching (2 Cor. i. 19); he was sent to Corinth by Paul as a teacher of the Apostolic tradition, and was to be among them without fear, not to be despised, and to be peacefully helped forward on his journey, because he was working the work of the Lord even as Paul himself (1 Cor. xvi. 10), he was, with Erastus, sent into Macedonia, probably in like capacity (Acts xix. 22), and to Thessalonica to establish and comfort concerning the faith (1 Thess. iii. 2), as well as to bring back a report (1 Thess. iii. 6). S. Paul speaks of him as his fellow-worker (Rom. xvi. 21), as the only one he had who would truly care for the Church at Philippi, and who was known to that Church as serving with him in furtherance of the gospel, as a child serveth a father (Phil. ii. 19–22). To this agree those references to him by S. Paul as not only his child in the faith, but also his brother and God's minister in the gospel (1 Thess. iii. 2; Col. i. 1; 2 Cor. i. 1; Philem. 1). So also the author of the Epistle to the Hebrews (xiii. 23).

What has been said prepares us to believe that when S. Paul, in his first epistle to the Thessalonians written three months after his visit together with

Timothy (and Silas) to Thessalonica, associates himself, Silas and Timothy as Apostles put in trust with the gospel and behaving as Apostles (1 Thess. i. 1; ii. 6–12), and as needing not epistles of commendation to or from the Church (2 Cor. i. 19; iii. 1), he means that Timothy was really an Apostle, though he did not belong to the number of those who had seen the Lord. He was chosen to be with the Apostle, and sent forth by him, as the Twelve Apostles were chosen by the Lord to be with Him and were by Him sent forth.

There is no record of Timothy's formal appointment to Apostleship. Paul and Barnabas, already filled with the Holy Ghost, were called by the Holy Ghost to a special work, and He directed the prophets and teachers in the Church at Antioch to set them apart to it: it may have been that in a similarly special way the Holy Ghost indicated, to one or more of the Christian prophets, or to Paul himself, that Timothy should be set apart, to which the references to prophecy would agree (1 Tim. i. 18; iv. 14); though that special call may not have been wholly through the first laying on of S. Paul's hands or through the second laying on of the hands of Paul and the presbytery, but on some occasion unrecorded. Besides which considerations it is to be remembered that there is no *record* of *any* formal appointment to Apostleship other than those of the Twelve by our Lord, of Matthias and of Paul; yet there exist

those who, in a secondary sense like Timothy are enumerated as Apostles.

The two epistles to Timothy, taken together, partake largely of the character of a charge, as to one called very early in life to such solemn and important office; from his childhood a Divine preparation had been going on, and he had been marked out by prophecy for special ministry for Christ and His Church.

That charge may be summarised under the following particulars:—

To guard the sacred deposit of the Faith (1 Tim. vi. 20; 2 Tim. i. 14).

To preach, teach, remind, rebuke, and be an ensample (1 Tim. iv. 12, 16; 2 Tim. ii. 15).

To superintend teachers (1 Tim. i. 3–11).

To appoint bishops and deacons according to specified qualifications (1 Tim. iii.).

To provide for the transmission of the faith to approved men able to teach it (2 Tim. ii. 2).

To do the work of an evangelist (2 Tim. iv. 5).

In all he is to stir up the gift that is in him, and to lay hands hastily on no man. The only connections in which the laying on of hands by the Apostles is referred to in the New Testament are the reception of the Holy Ghost and His gifts, and appointment to work or office.

Timothy is thus under Christ an Apostle of an Apostle; to him are delegated powers very closely corresponding to those delegated by Christ to His

Apostles. He exercises sometimes the office of local Presbyter-Bishop, sometimes that of missionary Evangelist; in both respects as Apostolic Delegate. He forms a link, by companionship and delegation, between the Apostles and those later, in whom the local and missionary functions became more fully distinguished and separated; and a link for the transmission of the faith and of the authority of office to succeeding Ministers of Christ and His Church. As Dr. Döllinger remarks, "The Episcopate slept in the Apostolate."

Remembering the fragmentary character of the records and that they are not intended, by the very spirit of the New Testament to be a Levitical code, the guidance afforded is even more than might have been looked for.

2. *The Position of Titus.*

Paul took Titus, among others (Acts xv. 2), with him from Antioch when he and Barnabas went up thence to the Apostles and elders at Jerusalem about the question of circumcision (Gal. ii. 1), and as an uncircumcised Greek Christian (Gal. ii. 3) he was one who there represented the Church of the uncircumcision. He was a convert to S. Paul's teaching (Titus i. 4), probably at the time when Barnabas brought Paul from Tarsus to help him in his work among the Greeks who had been converted by the preaching of the men of Cyprus and Cyrene, and was one of the first to be called a "Christian" (Acts xi.

19–26). He was doubtless in the Church at Antioch when, through the visit of the prophet Agabus, relief was gathered for the brethren in Judæa, and when Barnabas and Saul were set apart for the work to which the Holy Ghost had called them (Acts xiii. 2). In the earliest years of his Christian life he was therefore in close association with S. Paul. Paul refers to him in writing to the Galatians (ii. 1, 2) as if he was known to them, and it is not improbable that he accompanied the Apostle when he visited Galatia on his third missionary journey.

Titus was sent by Paul to Corinth as the bearer of his first epistle to the Corinthians, after which embassy Paul hoped to meet his "brother" Titus at Troas (2 Cor. ii. 13); in this he was disappointed, but Titus joined him in Macedonia, and brought an encouraging report of the spirit in which the Corinthian Church had received both himself and the epistle. In this visit and report the affectionate solicitude of Titus for the Church at Corinth is very manifest (2 Cor. vii. 7–15); he had also behaved himself while there as Paul himself had done when among them (2 Cor. xii. 18). The Apostle then wrote his second epistle to the Corinthians, and exhorted Titus to visit them again. Titus accepted the exhortation, but being himself very earnest he went forth to them of his own accord, specially charged by the Apostle with regard to the share of the Church there in the relief that was being gathered from the Churches of

Macedonia, that "as he had made a beginning before, so he would also complete in them this grace also;" he is the bearer of this second epistle, and goes fully authorised by S. Paul as his partner and fellow-labourer (2 Cor. viii. 6–24).

Subsequently, Titus was with S. Paul in Crete, and on the Apostle's departure was left there to set in order what the Apostle was obliged to leave unfinished, and to appoint elders in every city (Titus i. 5). A letter from the Apostle follows, in which, repeating the verbal instructions previously given, he reminds him of the purpose for which he had been left in charge at Crete, and specifies the qualifications, both personal and ministerial, according to which he is to appoint these presbyter-bishops (Titus i. 5–9). In this letter, which is the Apostle's charge to his delegate, he bids him silence, by sharp rebuke and persistent and authoritative teaching, vain talkers and deceivers, especially those of the circumcision, who were teaching what they ought not, actuated by sordid motives; he authorises him to teach the Faith in its entirety and purity, to insist on the duties of the Faith incumbent on all persons and classes, including women (πρεσβύτιδας who possibly had something of an official character), to exercise discipline on the heretical or factious, and to be himself an ensample in doctrine and behaviour (Titus i. 10–16; ii.; iii. 8–10). There is no record of any definite time at which, or form by which Titus was appointed to his

work and office. The position of Titus is very like that of Timothy. Titus is S. Paul's true child after a common faith, his companion, partner, fellow-labourer, and brother; he was sent by the Apostle as his messenger and delegate on important, difficult, and delicate work requiring sympathy, firmness, authority, tact, and business capacity, based on thorough knowledge of the faith, ability to teach and apply it, and personal consistency of life. One of the special matters with which he was charged concerned the internal life and discipline of the Church; the other, an expansion of the temporal care of all Churches for one another, as the first organisation in the Church at Jerusalem had concerned the more restricted temporal care by one Church of its Christian dependents. He is left in Crete as the Apostle's delegate to administer the affairs of the Churches, appoint presbyter-bishops, guard and superintend teaching, and exercise discipline.

He is under Christ an Apostle of an Apostle; he exercises sometimes the office of missionary teacher, sometimes that of serving tables in the same power of the Holy Ghost which characterised those first appointed to such work, and sometimes that of local presbyter-bishop; in all respects as Apostolic delegate. He forms a link by companionship and delegation between the Apostle and those later, in whom these several functions became more fully distinguished and separated, and a link for the

preservation of the tradition of the Faith and its principles of Church order and office, until the essentials and co-ordinates of the faith were committed to writing. In the accomplishment of this committal of oral tradition to written record, he, like Timothy and the Churches to whom letters and treatises were sent, was instrumental, through the Apostolic writings sent to them severally. A like result was brought about by the epistles of other Apostles and inspired men; by the embodiment in the Four Gospels of the life, labours, and revelations of our Lord; and by the record of the lives and labours of Apostles and other holy men, together with the history in its process of making, of the foundation, life and spread of the Churches in the Book of the Acts. Thus before the last of the Apostles who had seen the Lord died, the whole of the New Testament was written; by the end of the second century, nearly if not quite the whole of it was circulated and accepted among the Churches.

So the way was prepared and indicated by which the work of the Ministers of the Church became administrative of teaching, practice, order, and discipline, based on the assured foundation and regulated by the standard, of Apostolic writings; always to be expounded, applied, enhanced and enforced by the personal illumination and power of the Holy Ghost, continuously granted in the succeeding times of the Christian age to those who were Divinely appointed

to succeed Apostles and Apostolic men in the Care and Ministry of Christ's Church; but never to be contradicted, added to, or qualified.

3. *The Position of Barnabas.*

Barnabas was a Levite of Cyprus who sold a field and laid the price at the Apostles' feet (Acts iv. 36); he was therefore at Jerusalem at Pentecost, and by or at that time, converted to the Faith. By this act, if not before, he became known to the Apostles, though not one of them, or appointed as one of the Seven. It is probable that Barnabas and Saul were contemporaries in the school at Tarsus and in the university of Jerusalem, and that so they had known one another from very early years. Barnabas introduced Saul to the Apostles when the latter came to Jerusalem after his conversion (Acts ix. 27). He was sent by the Church at Jerusalem to Antioch, fetched Saul thither from Tarsus, and spent twelve months in teaching and exhorting the new Gentile converts; he is described in this connection as "a good man, full of the Holy Ghost and of faith" (Acts xi. 22–26). He was sent by the Church at Antioch, together with Saul, to carry alms for the brethren of Judæa to the elders at Jerusalem, and returned with Saul to Antioch (Acts xi. 30; xii. 25). He and Saul were among a number of prophets and teachers in the Church at Antioch; they were both, at the direction of the Holy Ghost, set apart by

fasting, prayer, and laying on of hands (in which setting apart probably S. Luke took part—Lewin), and sent away on their mission by the Church. Thus sent by the Holy Ghost they went to Cyprus and elsewhere; they preached, wrought signs and wonders, confirmed and exhorted believers, suffered persecution, and appointed elders; and, returning to Antioch, gathered the Church together, and reported what God had done through them (Acts xiii. and xiv.). Barnabas was carried away with the dissimulation about circumcision in the Church at Antioch, and was sent by the brethren, with Paul and certain other of the brethren about this dissension, to the Apostles and elders at Jerusalem where he was one of the speakers. On his departure after the council, he received together with Paul, the right hand of fellowship from James, Cephas and John, and returning to Antioch, preached and taught there (Acts xv. 1–3, 35; Gal. ii. 9, 13). At Paul's suggestion, he agreed to revisit with Paul the places where believers had been won; but disagreeing with Paul as to John Mark being their companion, the two separated; Barnabas took Mark and sailed to Cyprus, Paul chose Silas and went through Syria and Cilicia. Barnabas is called an Apostle (Acts xiv. 14), and the right of an Apostle to support is claimed by Paul for him equally with himself (1 Cor. ix. 6).

The position of Barnabas is that of an Apostle or delegate of the Churches, an Apostle of the Holy Ghost set apart to special work, an independent

companion of an Apostle. He does Apostolic work of preaching, teaching, exhorting, confirming, and appointing to office. He is called an Apostle by the sacred historian, and the rights of an Apostle are claimed for him by the Apostle Paul. He was not an Apostle of an Apostle, as were Timothy and Titus. It is doubtful whether he ever once saw the Lord. He was a Prophet with an Apostolic mission.

4. *The Position of Silas, or Silvanus.*

Silas was an Ἡγούμενος (cf. Heb. xiii. 7) and a prophet in the Church at Jerusalem, a man that had hazarded his life for the Name of the Lord Jesus Christ; he was chosen out as delegate of the Church to accompany Barnabas and Paul in conveying the decrees of the Church, and confirming them by word of mouth (Acts xv. 22–35). He remained for a while in Antioch or the neighbourhood (although Acts xv. 33 is an interpolation, the fact is indicated by ver. 40); he was chosen by Paul to accompany him in his visitation of the brethren where Paul and Barnabas had previously preached, and went with him through Syria and Cilicia, confirming the Churches (Acts xv. 40, 41). He accompanied Paul in delivering the decrees, and with him visited Galatia (where afterwards he was the bearer of S. Peter's first epistle), Troas, Philippi (where he and Paul were imprisoned), Thessalonica (where he and Paul were the centre of the Christian fellowship of the disciples,

Acts xvii. 4), and Berœa (Acts xvi.; xvii. 1–14). When Paul left Berœa, he and Timothy stayed behind, rejoining Paul afterwards at Corinth, and preaching there (Acts xvii. 14, 15 ; xviii. 5 ; 2 Cor. i. 19).

He is associated by Paul with himself and Timothy as an Apostle, one who lived as such (1 Thess. i. 1 ; 2 Thess. i. 6–12), and who needed not epistles of commendation to or from the Church (2 Cor. i. 19 ; iii. 1). S. Peter refers to him as a faithful brother who was the amanuensis or bearer (or both) of his first epistle to the sojourners of Asia Minor. The identity between Silas the companion of S. Paul and the Silas of whom S. Peter speaks, is rendered the more probable from the fact that Silas had previously visited the Galatians, to whom amongst others, S. Peter's epistle was addressed.

Silas, an Ἡγούμενος, a prophet, an apostle or delegate of the Church at Jerusalem, became a companion, fellow-worker, and fellow-sufferer with S. Paul. We have seen reason to conclude that when Paul, in his first epistle to the Thessalonians, associates Timothy with himself as an Apostle, he really means that Timothy was an Apostle ; in the same connection he associates Silas with himself as an Apostle, and we conclude that the application of the word being definite in the one case is so in the other, and that Silas was an Apostle, though not one of those who had seen the Lord, and though there is no record of his formal appointment to Apostleship.

CHAPTER II.

NAMES AND FUNCTIONS OF WORK AND OFFICE IN THE CHURCH OF CHRIST OUTSIDE THE APOSTOLATE AS REFERRED TO IN THE BOOK OF ACTS AND THE EPISTLES.

1. Πρεσβύτερος, Ἐπίσκοπος *and other terms.*

Acts xi. 27, 28. There were Prophets in the Church at Jerusalem, among whom were Agabus, Judas, and Silas (xv. 32). Judas and Silas are called Ἡγούμενοι (xv. 22).

Acts xi. 30. Πρεσβύτεροι already exist in the Church at Jerusalem.

Acts xii. 12. John Mark, afterwards ὑπηρέτης to Paul and Barnabas (xiii. 5), belongs to the Church at Jerusalem.

Acts xii. 17. James is prominent among the brethren at Jerusalem: his is a nameless position, but he is prominent both in the presence and absence of the Apostles (xv. 13; xxi. 18).

Acts xiii. 1. There were Prophets and Teachers in the Church at Antioch.

Acts xiv. 23. Πρεσβύτεροι were appointed at Lystra, Iconium, and Antioch in Pisidia.

Acts xix. 22. Timothy and Erastus were ministers (*διάκονοι*) to the Apostle.

Acts xx. 17. *Πρεσβύτεροι* existed at Ephesus, who, as having been made *ἐπίσκοποι* by the Holy Ghost, are charged to take heed to all the flock, and *ποιμαίνειν* the Church of God.

Acts xxi. 8. Philip is spoken of as an Evangelist.

1 Thess. v. 12. There are those at Thessalonica who are over the Church (*προϊσταμένοι*) who labour among them and admonish them.

1 Cor. xii. 28–30. Reference is made, as if well known at Corinth, to prophets, teachers, miracles, gifts of healings, helps (*ἀντιλήψεις*), governments (*κυβερνήσεις*) (cf. Acts xxvii. 11, and Rev. xviii. 17, *κυβερνήτης*—"shipmaster"), divers kinds of tongues, and the interpretation of them.

Rom. xii. 6–18. Reference is made, as if well known at Rome, to prophecy, ministry (*διακονία*), teaching, exhortation, and ruling (*ὁ προϊστάμενος*).

Jas. iii. 1; v. 14. Reference is made, as if well known among the Christian Jews of the Dispersion, to Teachers and *πρεσβύτεροι*.

Eph. iv. 11. Reference is made, as if well known at Ephesus, to Prophets, Evangelists, Pastors, and Teachers, and to Tychicus (vi. 21) as a Minister (*διάκονος*) in the Lord.

Col. i. 7; iv. 17. Epaphras and Tychicus are

referred to as Ministers (διάκονοι) well known to the Church at Colossæ.

Phil. i. 1. Ἐπίσκοποι and Διάκονοι are addressed as officers of the Church at Philippi; this is the first technical use of διάκονος.

Heb. xiii. 7–24. Reference is made to Ἡγούμενοι, rulers who speak the Word of God and watch for souls, among the Aramaic Christians of Palestine.

1 Pet. v. 1. Πρεσβύτεροι among the Christian Jews of the Dispersion are charged to ποιμαίνειν and ἐπίσκοπειν the flock of God.

1 Tim. i. 3. Doubtful teachers needing superintendence;
iii. 1. The office of the episcopate;
iii. 2–5. Ἐπίσκοπος apt to teach, to rule, and so to take care of the Church of God;
iii. 8–13. Διάκονοι apt to rule, Diaconate service;
iv. 14. The Presbytery;
v. 17. Πρεσβύτεροι who rule well and who labour in the Word and teaching;

are referred to in connection with Timothy's mission at Ephesus, where Timothy is also to do the work of an evangelist (2 Tim. iv. 5).

Titus i. 5. Πρεσβύτεροι who are identified with Ἐπίσκοποι, are to be appointed in every city of Crete.

2. *Διάκονος, Διακονέω, Διακονία.*

The terms "minister" and "ministry" are widely and variously applied in the New Testament.

They are comprehensive terms for giving meat and drink, and clothing; and for visiting the sick and imprisoned (Matt. xxv. 44 compared with 42, 43).

They are comprehensive descriptions of our Lord's position in relation to the world, and of His disciples in relation to Himself (Mark x. 45; Luke xxii. 27; John xii. 26).

They are comprehensive descriptions of the purpose of all gifts and offices in the Church (1 Cor. xii. 5; Eph. iv. 12).

They describe the work of angels, to our Lord and to the heirs of salvation (Matt. iv. 11; Heb. i. 14).

They describe the work of the prophets of the Old Testament, and the dispensation of the Law and of the Spirit (1 Pet. i. 12; 2 Cor. iii. 8, 9).

They describe the Apostolic ministry of the gospel (Acts i. 17; xx. 24; 2 Cor. iii. 3; v. 18; xi. 8).

There are *ministers* of God, of Christ, and of the Church (1 Thess. iii. 2; Col. i. 7; iv. 7, 17; Eph. vi. 21; 1 Tim. iv. 6; Rom. xvi. 1), and the *ministry* rendered by a Church is spoken of (Rev. ii. 19).

They are applied to contributions for the saints (Rom. xv. 25; 2 Cor. viii. 19, 20; Heb. vi. 10).

They denote household and personal service to various persons (Matt. viii. 15; xxvii. 55; Luke x. 40; Matt. xx. 26; xxii. 13; John ii. 5; Acts xix. 22; 2 Tim. i. 18; Philem. 13), and are applied to the rulers of the world (Rom. xiii. 4).

They are applied equally to "tables" and to the Word (Acts vi. 2, 4).

Their earliest technical use for a Deacon is Phil. i. 1, which also is its use in 1 Tim. iii. 8, 10, 13.

These last passages show that Διάκονοι were a recognised order. The term was first used to describe any who rendered special service, in whatever way, and by means of whatever gifts; it included Apostles. As such service became more habitually and permanently rendered by certain individuals, and as one and another, *e.g.* Archippus (Col. iv. 17), received a "ministry" of the Lord, which did not come under the terms πρεσβύτερος or ἐπίσκοπος as these grew into more distinctive use, it is probable that the term Διάκονοι became technical for such persons; in their association with πρεσβύτεροι or ἐπίσκοποι they were ἀντιλήψεις; but, up to the close of the New Testament Scriptures, the office of Διάκονος is not strictly defined; it included great varieties of Christian service while it gradually marked out those who were set apart to an office of help in connection with the πρεσβύτεροι or ἐπίσκοποι in the Church.

3. *The Idea of Episcopacy* (ἐπίσκοπος, ἐπισκοπέω, ἐπισκέπτομαι).

New Testament references—

Matt. xxv. 36, 43. "Ye *visited* Me."

Luke i. 68. "He hath *visited* and wrought redemption for His people."

Luke xix. 44. "The time of thy *visitation*."

Acts i. 20. "His *office* let another take."

Acts vi. 3. "*Look ye out* therefore, brethren, from among you seven men."

Acts vii. 23. "To *visit* his brethren the children of Israel."

Acts xv. 14. "God did *visit* the Gentiles."

Acts xv. 36. "Let us *visit* the brethren in every city."

Acts xx. 28. "The Holy Ghost hath made you *bishops*."

Jas. i. 27. "To *visit* the fatherless."

Phil. i. 1. "With the *bishops* and deacons."

1 Pet. ii. 12. "The day of *visitation*."

1 Pet. ii. 25. "The Shepherd and *Bishop* of your souls."

1 Pet. v. 2. "*Exercising the oversight*."

1 Tim. iii. 1. "*The office of a bishop*."

1 Tim. iii. 2. "The *bishop* therefore."

Titus i. 7. "For the *bishop* must be blameless."

Septuagint renderings in the Old Testament (ἐπισκοπέω, ἐπισκέπτομαι)—

Gen. l. 24. "God will surely *visit* you."

Exod. iii. 16. "I have surely *visited* you."

Exod. iv. 31. "The Lord had *visited* the children of Israel."

Exod. xiii. 19. "God will surely *visit* you."

Lev. xviii. 25. "Therefore I do *visit* the iniquity."

2 Kings xii. 11. "Them that had the *oversight* of the house of the Lord."

Neh. xi. 9. "Joel was their *overseer*."

Job x. 12. "Thy *visitation* hath preserved my spirit."

Ps. lxv. (lxiv.) 9. "Thou *visitest* the earth, and waterest it."

Ps. cvi. (cv.) 4. "O *visit* me with Thy salvation."

Ps. cix. (cviii.) 8. "Let another take his *office*."

Zech. x. 3. "The Lord of Hosts hath *visited* His flock the house of Judah."

It would thus appear that the origin of the episcopal idea in the office of the Christian Church, need not be sought for in the civic institutions of Greek localities, but was already acclimatised, as associated with prominent and responsible work and position, by the LXX. renderings of the Old Testament; through those renderings it was at hand in Palestine and wherever the influence of Jewish synagogues and Jewish proselytes extended. This without detriment to the interest and instructiveness

of the history of the office among Hellenic peoples. Stress is laid upon the former rather than on the latter, because in these pages the consistent endeavour is made to go outside the records of the Scriptures of the Old and New Testaments as little as possible.

4. *The Position of James in the Church at Jerusalem.*

John vi. 67–69; vii. 5. It is evident that James, the Lord's brother, was not one of the Twelve Apostles, and did not at first believe on Jesus.

Acts i. 14. He is among those who met together in steadfast prayer and supplication with the Twelve Apostles immediately after the Ascension, and took part with them and the hundred and twenty disciples in the appointment of Matthias.

Acts ii. 42. He is among those who, with the three thousand, were gathered into Apostolic fellowship.

Acts iv. 4. He doubtless witnessed the growth of the Church from three thousand to five, and the persecutions of Peter and John, and of the Twelve (v. 16–18).

Acts vi. 1–8. He probably took part in the appointment of the Seven for the organised care of the Christian dependents of the Church, and witnessed the further great increase of the Church.

Acts viii. 1. In the Persecution which scattered the whole Church from Jerusalem into Judæa

and Samaria, the Apostles alone remaining in Jerusalem, he probably left with the other scattered disciples.

Acts ix. 31. In the lull of persecution which followed the conversion of Saul, and during which believers had again gathered in Jerusalem, he returned to Jerusalem and had interviews with Paul (Gal. i. 19).

Acts xi. 22. He was probably still at Jerusalem when the Church there heard of what had taken place at Antioch and sent Barnabas thither.

Acts xii. 1. He was in Jerusalem at the fresh outburst of persecution against certain of the Church by Herod, who killed his namesake and seized Peter; and was a prominent member of the brethren then in Jerusalem (xii. 17); after Herod's death he was probably with the elders in Jerusalem when they received, at the hands of Barnabas and Saul, the relief sent by the Church at Antioch for the brethren in Judæa. This was about fourteen years after his conversion.

Gal. ii. 12. His name was (unwarrantably) used by those who went from Jerusalem to Antioch and raised dissension with regard to circumcision; at the council subsequently held at Jerusalem in which the Apostles, elders, and whole Church took part, though his name is not at first mentioned, it is James who, after

the discussion and the statements of Peter, Barnabas and Paul, sums up the matter, formulates the decision, and together with Peter and John, gives the right hand of fellowship to Paul (Gal. ii. 9).

Acts xxi. 17, 18. When Paul again, and for the last time, visits Jerusalem about the year 50, James, who is the only one mentioned by name, receives him together with the elders and the brethren. The Apostles apparently were not in Jerusalem at that time; they were probably going "into all the world" according to their Lord's command.

It would thus appear that James was associated with the Church at Jerusalem, in all its vicissitudes, from immediately after the Ascension; he was probably appointed, or recognised as, an elder soon after his conversion, and by the year A.D. 45 or 47 he is referred to as if chief among the brethren there; he was so soon distinguished alike by his character and by his special relationship to our Lord, that he is referred to by name, in his own personality, rather than by his official position; he is prominent both in the absence and in the presence of the Apostles, and when they have disappeared from Jerusalem, he remains, the one prominent person in connection with the elders and the brethren. While Apostles were coming and going, according to their true missionary character, he remained; while elders were fulfilling

their place and work, he stands out distinct from them and from the Church, yet intimately associated with them and it; and from the disappearance of the Apostles from Jerusalem by the year 50, for upwards of twenty years to his death in 71, he probably continued to guide, direct, and support the elders and the Church. His position most nearly corresponds to that of bishop of the Church at Jerusalem, a pillar of the Church when the other pillars, Peter and John, with whom Paul specially associates him, were there no longer. It is reasonable to conclude that, since the gospel spread from Jerusalem as its first centre, the office of elder as exercised there, was the prototype of the office as found elsewhere; that the position of James was the prototype of the office of pre-eminence among elders which afterwards came about elsewhere, and which in later times, was known as the office of bishop; and that therefore both these offices, wherever found, have that special Divine authority which belongs to offices in the Church at Jerusalem, a Church immediately under Apostolic direction, and composed amongst others, of those who held such holy and unique positions as those of the mother and brethren of our Lord; and of those women who ministered to Him in His earthly life, left Him not in His hours of death, clung in holy love and waiting service around His tomb, and were among the first to greet Him when He rose from the dead.

5. *The Three Orders of the Ministry and the Probable Manner of their Spread.*

From what has been advanced it is manifest that the Diaconate, the Presbyterate, and the Episcopate existed in the Church at Jerusalem; that in many other places these three orders were actively at work, although these several offices were not sharply defined in their relationship one to another; that πρεσβύτερος and ἐπίσκοπος were interchangeable terms; and that διάκονος was a term used to denote an office of help to the πρεσβύτερος-ἐπίσκοπος as circumstances required, as well as connoting various forms of ministry.

Since the gospel spread from Jerusalem as its first centre, the ideas of these offices would naturally spread with it, and they are found in various degrees of definiteness throughout the districts into which it came. From a joint consideration of what is said of the elders at Jerusalem and of those at Ephesus, the work of the πρεσβύτεροι-ἐπίσκοποι would be both temporal and spiritual, as overseers or bishops of the Churches in their manifold needs. The temporal care of Christian dependents was in the first instance organised by the appointment of the Seven διακονεῖν τραπέζεις; the work to which they were appointed was interrupted by the fierce persecution directed against Stephen, one of the number, and probably partly excited against him as representing in the

daily ministration, the corporate existence of the Christian community. Stephen was martyred; Philip, another of the Seven, became an evangelist; and the other five, together with the whole Church, were scattered abroad throughout Judæa and Samaria, the Apostles alone remaining in Jerusalem. The idea of organised care of Christian dependents, thus formally embodied, and so soon interrupted in its exercise, lived on and was subsequently re-organised; but when we meet with it again in Jerusalem, it is not connected with the term "deacon," but alms for distribution were received by the elders, who seem to have taken up this, together with their other more directly spiritual work. When the term "deacon" comes into technical use, it is as representing an office of help to the πρεσβύτεροι-ἐπίσκοποι, and it may have included in its duties assistance in such serving of tables as the Seven were first appointed to.

When an Apostle, or his representative or messenger was present, he would naturally be the head of the πρεσβυτέριον-ἐπισκοπὴ above referred to; on the death of the Apostles and their immediate representatives, when such visits could no longer be looked for, it would be natural for this presbyterate-episcopate, together with the Church generally, to appoint one of their number as their permanent head; the rise of persecution and of heresies would still further cause such action to be taken. The presbyterate-episcopate would thus give rise to the monarchical

bishop, and the other members of the presbyterate-episcopate, together with the deacons, would be his council. This constitution would be established more or less speedily according to the internal condition and external circumstances of the several Churches. Different Churches might thus easily represent different stages of progress in this three-fold constitution, and it is easy to understand that where several small Churches were in the neighbourhood of a large and vigorous Church, the presbyter-bishop of the larger Church, appointed from his co-presbyter-bishops, might give oversight to neighbouring smaller Churches with their council of presbyter-bishops and deacons (when they had these last), and so become bishop of more Churches than one. Diversities of gifts with one Spirit, diversities of ministrations with the same Lord.

"All Churches had not immediately the same Christian officers on their first foundation, but time was required to complete their constitution" (Bingham).

"We are still moving not amid the forms belonging to a particular period, but amidst the general principles which best accorded with the first beginnings of His Church and can be applied for its guidance in all future ages alike" (Stanley).

CHAPTER III.

SUMMARY OF THE PRECEDING CHAPTERS OF THIS PART.

1. *The Office of the Christian Ministry.*

1. Our Lord called to Him, out of the general number of the disciples, twelve disciples whom He appointed and named Apostles.

2. The Apostles appointed the Seven to serve tables; and Presbyters, who, as Presbyters or Bishops, formed a Presbyterate or Episcopate.

3. Presbyters are referred to of whose Apostolic appointment we have no record, but the presumption is that they were appointed, as is recorded of others, under Apostolic direction; they have evident Apostolic approval and recognition.

4. Titus was Apostolically authorised to appoint Presbyters.

5. Timothy was Apostolically authorised to superintend Teachers, and to entrust the assured tradition to faithful men able to teach others.

6. The idea of the Apostolate, as that of men sent

and commissioned by Divinely constituted authority, is thus maintained and perpetuated in succession, as the Divine method for the ruling and teaching of Christ's Church, and for the advancement of His kingdom.

7. The appointment of some to office did not cancel the duty and privilege of unofficial ministry by others, or absorb into itself all gifts for ministry; but guided, stimulated, and controlled both those who possessed gifts, and the less gifted and less prominent members of the Christian Churches.

8. Those thus appointed to office were under Apostolic supervision; their qualifications for office were apostolically laid down; the orders of Presbyters or Bishops, and Deacons were distinctively recognised; Apostolic traditions and writings were their rules of teaching, discipline and order in the absence of Apostles themselves.

9. Baptism, the observance and regulation of the Lord's Supper, discipline, Christian assemblage, and regulation of worship and edification, were in Apostolic care, and subjects of Apostolic direction by act and epistle; these things would be in the care of those thus appointed to office, and be guided and controlled by them according to Apostolic example and instruction.

10. The oral tradition of the faith and of the essentials of Church order and government were gradually committed to writing, and became the

common property of the Churches; thus for the personal witness and legislative authority of the Apostles were substituted, both as to faith and practice, the administrative functions of the Apostolic orders of Presbyters or Bishops, and Deacons, which, soon after the death of most of the Apostles, but probably during the life of S. John, became distinguished into Bishops, Presbyters and Deacons.

11. Appointment to office is a responsibility committed by the Apostles to Timothy and Titus, and would be the work of those on whom devolved the care of Churches after the death of the Apostles. Excepting as the exercise of the specially entrusted power of effectual Prayer may be so described, the Apostles received no commission from the Lord to transmit grace of office, transmitted none such to those whom they appointed, nor authorised any such transmission by those whom they authorised to appoint to office. The instance of Timothy is no real exception to this statement. The gift bestowed on him with the laying on of the hands of the presbytery, as stated in 1 Tim.; through the laying on of S. Paul's hands, as stated in 2 Tim., is the bestowal of a gift which may or may not have been received in connection with appointment to Office, but was in either case obtained direct from God by means of Prayer; not transmitted by any power inherent in Paul or the presbytery.

The bestowment of the Holy Ghost on S. Paul

in connection with the laying on of the hands of Ananias is altogether exceptional. Ananias was not an Apostle. S. Paul was already Divinely chosen to be an Apostle before Ananias was sent to him. Ananias did not appoint him to office, but communicated to him the meaning of his vision of the Lord Jesus Christ. S. Paul's call, appointment, and enduement with the Holy Ghost forms in no respect an example or illustration of the subsequent Apostolic appointment to office. Doubtless prayer accompanied all appointment to office, and, as we have seen, the power of Prayer in His Name was one of the special gifts bestowed by our Lord on His disciples — a permanent bestowment for all ages. The prayer of those who had been themselves Divinely called to office on behalf of those whom they were guided to appoint to office would be the means by which special grace for office was obtained ; and, as we have seen in illustrative cases, the previous possession of the Holy Ghost is the ground on which appointment to office is made.

The absence of any commission to transmit the Holy Ghost and His gifts in any technical sense will be the more evident from a consideration of the passages in the New Testament which relate to the manner of the bestowment of the Holy Ghost and His gifts (see p. 145). The term *transmission*, in this connection, is unsuitable and misleading ; gifts were communicated, in all instances, directly from the Head

of the Church by the ministry of His servants, not by transmission *through* them. In some instances they might well be special gifts for service, not themselves possessed by those who ministered in Christ's Name. The gift and exercise of the power of effectual Prayer covers all the ground ; this Divine provision is ample and efficient, while it guards against superstitious practices and beliefs. The Ministry of Christ's Church depends upon the authorisation and enduement of the ever-present Spirit of God, rather than on the hand of man ; not on the continuity of manual acts, but on descending Spirit given in answer to prayer. The gift in answer to prayer was usually accompanied by, but not tied to, the laying on of hands ; it was not infrequently bestowed apart from human expectation or intercession, by the Sovereign grace of Him Who communicateth to every man severally as He will.

12. The Divinely bestowed gifts of the Spirit were given irrespective of office in the Churches ; their exercise gave necessary prominence to their possessors as ministers or stewards of the manifold grace of God (1 Pet. iv. 10, addressed to Christians generally), while these terms were soluble expressions denoting the exercise of gifts apart from any relation to office. God gave them the gifts, set them in the Church to exercise those gifts, and gave to those who exercised them an order of position or prominence, but not necessarily of office, involved in the gifts themselves ;

that order contains no mention of the administrative offices called into existence by the Apostles (1 Cor. xii.). The exercise of gifts in office, and the exercise of gifts apart from office, are neither necessarily identical nor mutually exclusive. The household of Stephanas, in setting themselves to minister to the saints (1 Cor. xvi. 15), were not aspirants to office, but an example of holy devotion to the ministry of the saints which all, according to their ability, should informally emulate.

13. Appointment to office was based, in the first instance, on the possession of gifts suitable for the work of the office. It was the recognition of a principle, not originated by the Apostles, but given to them, laid down for them, perceived and acted on by them—namely, that God gives all gifts, and sets them in His own order of administration (1 Cor. xii. 4, 18). Appointment to office was, on the one side, a recognition of what was the Divine will as indicated by the possession of gifts already bestowed, suitable for the work indicated by Him as to be done; and, on the other, a recognition of the Divine call by the possession of the gifts and by the summons through God's Ministers to exercise them in the office indicated. The laying on of hands corresponds on both these sides. On the one side it is the indication of what is believed to be the Divine will, and prayer for the Divine blessing; on the other side it is the acceptance of the sacrificial token of consecration to

the work of the office, and agreement in the prayer for the Divine blessing. No true office is, or can be, truly filled by self-chosen seekers of office; such a spirit precludes the hearing of both the inward and the outward call, if not the possibility of being called at all. The love of the pre-eminence may produce a Diotrephes, but he will surely have the condemnation of S. John (3 John 9); aspirants to office there may be, but they will surely meet with the warning of S. James (Jas. iii. 1); of self-appointed officers, with whatever ratification confirmed, the New Testament knows nothing. Appointment to order, or Ordination, is for ordainer and ordained a most solemn and far-reaching act of the deepest meaning and moment, in which man is co-worker with God in closest fellowship in spiritual things, and affects to the greatest possible degree, the spiritual interests of the Church and kingdom of God and of His Christ.

14. The unity of each Church is contained and expressed in the solidarity of the Church with its officers (1 Cor. xii. 27–31); the latter labouring as those that must give account of souls, the former submitting themselves as to the ordinances of God; the unity of the several Churches together is contained and expressed by common faithfulness to Apostolic faith and order. The unity of the whole Christian Church is in Jesus the High Priest, as the unity of the Jewish Church was in the Jewish high priest.

Varieties of interpretation of the Divine Will, as expressed in the New Testament, should not hinder Christian love or excite the spirit of condemnation rebuked by our Lord (Mark ix. 38–50).

Lightfoot, in speaking of his essay on the Christian Ministry, p. 265, says—

"If the preceding investigation be substantially correct, the threefold ministry can be traced to Apostolic direction; and short of an express statement we can possess no better assurance of a Divine appointment or at least a Divine sanction. If the facts do not allow us to unchurch other Christian communities differently organised, they may at least justify our jealous adhesion to a polity derived from this source."

Dr. Sanday suggests that the "present differences of Church organisation may represent the successive stages of the Early Church organisation, and cannot be condemned, though we have a more excellent way" (*Expositor*, III. viii. 321).

2. *Gifts and their Exercise.*

John xx. 22. Our Lord, after saying to the disciples, "As the Father hath sent Me, even so send I you," breathed on them and said, "Receive ye the Holy Ghost;" and forthwith commissioned them, in virtue of that Gift, with the remission and retention of sins. The breathing and the gift were earnests of the mighty wind and the greater gift of Pentecost.

Acts ii. 1 compared with i. 14 and iv. 31 indicate that the spirit of united prayer is the condition that befits the reception of the Holy Ghost; the upbreathing of prayer and the down-breathing of the Holy Ghost are closely related.

Acts ii. 4. The Apostles were filled with the Holy Ghost, and spake with tongues; witnessed with power, according to our Lord's declaration in connection with the promise of the Holy Ghost (i. 8; iv. 31); and wrought signs and wonders (ii. 43) in word and deed (Rom. xv. 18; cf. also Acts v. 12; vi. 8).

Acts viii. 15–17. When Peter and John, sent by the Apostles at Jerusalem, came to Samaria, they prayed for those who had believed, laid their hands on them, and the Holy Ghost was received. Simon sought to obtain the power to convey the Holy Ghost, by, as it seemed to him, the laying on of hands, by offering money to God's Ministers, instead of seeking the Holy Ghost for himself by faith in the message of the Apostles. No independent power dwelt in the Apostles to give the Holy Ghost; their power was the power of Prayer, which in response to such a request they could not exercise.

Acts ix. 17. Ananias being sent by the Lord to Saul as the executant of a Divine purpose

already declared concerning him, entered into the house, and, laying his hands on him, said, Brother Saul, the Lord Jesus hath sent me that thou mightest receive the Holy Ghost: Saul was baptised and witnessed with power. Prayer here would manifestly have been out of place, the declaration of the gift being already made.

Acts x. 44. While Peter was yet preaching, the Holy Ghost fell on all them which heard the word: they spake with tongues and magnified God. "Then answered Peter, Can any man forbid the water, that these should not be baptised which have received the Holy Ghost as well as we? And he commanded them to be baptised in the Name of Jesus Christ." Here prayer was anticipated through obedience, on both sides, to the twofold vision.

Acts xix. 6. Paul preached faith on Jesus to the twelve disciples of the Baptist at Ephesus, who were thereon baptised into the Name of the Lord Jesus. "And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied." No mention of prayer is made here, but doubtless it was, as usually, the accompaniment of the laying on of hands, as it was also of the laying on of hands in appointment to office (Acts vi. 6).

1 Cor. xii. 1–3. Now concerning spiritual matters. The spiritual one is he who is able to say Jesus is Lord. He who says Jesus is anathema is not spiritual.

1 Cor. xii. 4–11. To spiritual persons manifestations of the Spirit are all given for profiting (ver. 7), either as signs to unbelievers (xiv. 22) or for the edifying of believers (xiv. 12). These manifestations of the Spirit are gifts (χαρίσματα), all of them from the same Spirit, however great the diversities of them; ministrations from the same Lord, however great their diversities; they are diversities of workings from the same God Who worketh all things in all. To one is given the word of wisdom, to another the word of knowledge, to another faith, to another gifts (χαρίσματα) of healings, to another miracle workings, to another prophecy, to another discernings of spirits, to another birth tongues (Acts ii. 8), to another the interpretation of tongues; all these worketh the One and the same Spirit, dividing to each one severally as He will (Heb. ii. 4).

1 Cor. xii. 12–26. Christ is one Body, having many members, namely ourselves, as our bodies having each many members are each one body. Into this one Body of Christ we were all baptised in the Spirit, of Whom also we all drank, so

that we are all one body organically, and one Spirit essentially, in Christ. For the body is not one member, but many. The fact that one member of our body is not a certain other member of our body does not cut it off from our body; each member is necessary to the accomplishment of the several functions of our whole body; if all the members of our body were one member there would be no body; but in their diversified unity, none can do without other, each suffers or is honoured with other, and each should have the same care for other, because God has thus tempered our body together in its several parts, that there shall be no room for schism in our body, and He has set each one of our members in our body even as it pleased Him.

1 Cor. xii. 27–30. "Now ye are the Body of Christ, and severally members thereof." And God hath set each one of us in the Church which is His Body, in an order which pleased Him, namely this: Apostles, Prophets, Teachers, miracles, *χαρίσματα* of healings, helps (cf. LXX. Lev. xxv. 35; Ps. cxlvi. (cxlv.) 9), governments, birth tongues (Acts ii. 8). We are not all of us any particular one of these, any more than all the members of our own body are one particular member.

1 Cor. xii. 12–xiii. and xiv. But be zealous to

possess and exercise the greater χαρίσματα, and let love be the spirit in which, and the purpose with which, in the ministry of your gifts to others, you desire and exercise all spiritual endowments. Prophecy, which edifies the hearers, is what you should most desire, and when you exercise it in the Church let it always be by interpretation if it is in an unknown tongue, and let it be exercised in such an orderly way that what you say may be discriminated and understood; give place to one another, if need be, for thus all may prophesy and all may learn. The spirits of the prophets are subject to the prophets themselves, because God Who gives them, and in Whose Church you are, is not a God of confusion but of peace, and so in all the Churches of the saints.

In thus ruling I do so by the Lord's commandment, and your obedience is a test of the reality of your claim to the possession and exercise of His gifts. Be zealous, but let all things be done decently and in order.

Rom. xii. 1–8. Every man among the saints is to hold himself in sober self-estimation according to the measure of faith dealt by God to each. We are the many members (like those of our own bodies which have not all the same function—πρᾶξις) of the One Body in Christ,

and members one of another in Him, as the members of our own bodies are related to one another in each body. The *χαρίσματα* differ in each one of us according to the diversities of workings and manifestation (1 Cor. xii. 6, 7) of the grace (*χάρις*) which was given to us each. "I beseech you, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to Him," that you may offer reasonable service (*λατρείαν*—homage to God), and to be transformed by the renewing of your mind, that you may prove for yourselves what is the good, perfect, and acceptable will of God, as in all else, so as to your several gifts and their exercise. Recognising then, that while we are all recipients of one grace, yet of diversities of *χαρίσματα* which are the outworkings of that grace, let us give ourselves, body and mind, in sacrifice and renewal, to the exercise of our particular *χαρίσματα*, whether prophecy, ministry (in word or deed to others, and God through them, for such is the broad meaning heretofore of *διακονία*), teaching, exhorting, giving, ruling, or showing mercy. These are offices or functions (*πρᾶξις*) which we are each one to fulfil according to the particular grace of office or function, given to us each.

Eph. iv. 4–7. There is one Body, the Church, one Spirit filling it (i. 23), one Lord ruling it (iv. 5),

but to each of us grace is given according to Christ's apportioning of it in the bestowment; thus He gave to some to be Apostles; and some Prophets; and some Evangelists; and some Pastors and Teachers.

1 Tim. iv. 14. Neglect not the gift χάρισμα which was given thee by prophecy with the laying on of the hands of the presbytery.

2 Tim. i. 6. "Stir up the χάρισμα of God which is in thee through the laying on of my hands."

The conclusion to which a consideration of these passages leads is—

1. That the bestowment of the Holy Ghost and of the χαρίσματα of the Holy Ghost was sometimes previous to baptism, sometimes consequent on baptism; sometimes through the laying on of hands, sometimes without that rite; that preaching or teaching and prayer, together with the spirit of faith in teacher and hearer, were the means by which the Holy Ghost and His χαρίσματα were obtained, and that the laying on of hands was an indication of prayer being offered, a designation of the person prayed for, and by the latter an expression of willing acceptance of the blessing bestowed in answer to prayer.

2. That the χαρίσματα of the Holy Ghost being bestowed on spiritual persons, they, in the exercise of their gifts, are set in a Divinely appointed order in the Church, and that such order is to be sacredly

accepted and observed in the humble and whole-hearted self-dedication, of each person so gifted, to the exercise of the gifts entrusted to them.

3. That Apostolic appointment to office so far as it extended, was in recognition of, and obedience to, the fact of the Divine bestowment of the Holy Ghost and His *χαρίσματα*, and the Divine order in which they were set in the Church; *all* who possessed gifts were encouraged and commanded to use them, but in humble self-estimation, orderly consideration of one another, and to the profiting of all; *some* who possessed gifts suited for work claiming to be done were appointed to exercise their gift in office, the idea of office being learned from the Divine "setting" of gifts; and where, or at times when, there were not to be found those who possessed gifts suited for work needing to be undertaken, while the previous possession of the Holy Ghost was essential, the *χάρισμα* needed for the work of the office, *i.e.* "the grace of office," would be prayed for and obtained in the act of Ordination in connection with the laying on of hands. In the appointment of the Seven, wisdom, as well as fulness of the Holy Ghost, was a pre-requisite; this is not spoken of as a *χάρισμα*, but appears to be that "sense" which is aptly described, when exercised by men full of the Holy Ghost, as sanctified common sense.

4. That appointment to office in the Church was made only by Apostles, and those commissioned by them. This principle would be inculcated as part

of the Apostolic tradition of faith and practice by those who, as Timothy, were Apostolically authorised to transmit the Apostolic tradition to faithful men able to teach others also. The Prophets and Teachers in the Church at Antioch did not appoint to office in the Church, but set apart to work designated by the Holy Ghost. Appointment to office in the Church, and setting apart to special work, are not necessarily identical. The Apostolic commission to ordain, given to Timothy and Titus, is to be regarded not only as concerning these two instances, but as illustrative of Apostolic rule elsewhere observed by S. Paul and by other Apostles, so that by the end of the Apostolic age the number of those commissioned to ordain would be many, and the commission would be by them handed on to others; thus the Apostolic succession would be perpetuated.

3. *The Derivation of the Functions of the Ministerial Office from the Apostolic Office.*

1. The official functions of the Church were at first all contained in the Apostolate; they are seen to be divided and apportioned among their successors. The process of devolution began with the appointment of the Seven; its progress is to be traced in the offices of Presbyters, and Deacons or Helps; in the episcopal position of S. James at Jerusalem; and in the apostles of Apostles, or delegates of Apostles, as Timothy and Titus, who formed a link,

in their own persons and in the authority to ordain committed to them by the Apostle, between the missionary office of the Church universal and the resident offices of local Churches. Before the close of the age represented in the New Testament Scriptures, the three orders of Bishops, Presbyters and Deacons are seen at work under Apostolic authorisation. The distinctness of the several offices one from another is not so sharply defined as, under the guidance of the same Spirit Who called them into existence at first, it afterwards became; but the ideas of official oversight, authoritative teaching and rule, and official Ministers, Helps or Deacons to those carrying out these functions, are prominent and clear. Baptism and teaching; superintendence of teachers; ruling and superintendence of rulers; appointment to office upon well-defined qualifications, both personal and ministerial; the conduct of Christian worship, in which the Eucharist occupied so central a place; discipline; and the general oversight of the Church in its manifold needs, temporal and spiritual, were in the charge of the Apostles and their representatives; were by these latter committed to others by Apostolic authority and according to Apostolic rule; and from these were again devolved, according to the tradition of Apostolic faith, practice and order, on the rulers and teachers of the Church,—the Presbyter-Bishops, assisted in due subordination by Deacons or Helps; from these Presbyter-Bishops afterwards

came those distinguished respectively as Bishops and Presbyters.

2. The authority to Ordain or appoint to Office is restricted to those appointed to do so, according to the Apostolic tradition elsewhere referred to; *i.e.* to those later known as Bishops.

3. God's Word written, as it faithfully contains, as well as the Scriptures of the Old Testament, the record of the oral Apostolic tradition of all things essential to Christ's Church and kingdom, so is it, in place of that oral tradition, the inspired authorisation for the Ministry of the Word and Sacraments, for Discipline, and for Church order; and the Standard by which all Church teaching and ordinances are to be guided, controlled, and tested. It is to be taught and administered by spiritual men, Divinely called and appointed to the Official Ministry of Christ's Body which is the Church.

4. The power of working miracles, having accomplished its purpose in the Apostolic Age, is not now an enduement of the Ministers of Christ; the equally and even surpassingly supernatural, spiritual evidences of regeneration, conversion, edification, and character abide; a successive chain of evidence is maintained, as from these fruits of Ministry are called and appointed those in whom the Ministerial Office is perpetuated.

With these modifications the Apostolic Office remains in the Ministerial Office of Christ's Church until He come.

4. *Ordination.*

References in the New Testament to words having the signification of ordination, choosing, or appointment :—

The Gospels—

Matt. xii. 18.	"Behold My Servant, Whom I have *chosen*"	ἡρέτισα.
Mark iii. 14.	"He *appointed* twelve"	ἐποιήσε.
Luke ii. 34.	"This Child is *set*"	κεῖται.
Luke x. 1.	"The Lord *appointed* seventy others"	ἀνεδείξεν.
Luke xxii. 29.	"I *appoint* unto you a kingdom"	διατίθεμαι.
Luke xxiii. 35.	"If this be the Christ of God the *Chosen*"	ἐκλεκτός.
John vi. 70.	"Did not I *choose* you the twelve?"	ἐξελεξάμην.
John xv. 16.	"Ye did not *choose* Me"	ἐξελέξασθε.
	"And *appointed* you"	ἔθηκα.
John xv. 19.	"I *chose* you out of the world"	ἐξελεξάμην.

In these references there is no indication that appointment *per se* conveyed any grace of office ; the enduement for the work to which the appointment of the Twelve was made was given afterwards in the enduement with the Holy Ghost on the evening of the Day of Resurrection and on the Day of Pentecost, and was intimated by breathing and by the tongues of fire.

The Acts of the Apostles—

i. 23. "They *appointed* or *put forward* two" — ἵστημι.

See also xvii. 31, the *appointment* of a day.

vi. 3. "Whom we may *appoint*" — καθίστημι.

xiii. 47. "I have *set* thee for a light" — τίθημι.

xiii. 48. / xvii. 31. "*Ordained*" — τάσσω.

x. 42. "*Ordained*" — ὁρίζω.

xiv. 23. "*Appointed*" — χειροτονέω.

The symbolism of this word is the extension of the hand indicating selection; (προ)χειροτονέομαι (x. 41) shows that its New Testament use is not that of "election by votes," but the expression of the will — in this instance the Divine Will. Any further meaning of the word must be determined by the connection in which it is found.

xxii. 14. "*Appointed*" — προχειρίζομαι.

i. 2, 24. / ix. 15. / xv. 7, 22. "*Choose*" — ἐκλέγομαι.

The words used in this Book signify placing, choosing, or appointing, and do not in themselves imply the communication of grace of office or enduement of any kind.

The Epistles—

1 Cor. iv. 9. "God hath *set forth* us the Apostles last" ἀπέδειξεν.

1 Cor. xi. 34. "The rest will I *set in order*" διατάξομαι.

1 Cor. xii. 18, 28. "God hath *set* the members" ἔθετο.

1 Cor. xvi. 15. "They have *set* themselves to minister" ἔταξαν.

2 Cor. viii. 19. "*Appointed* by the Churches" χειροτονηθεὶς.

Rom. iii. 25. "Whom God hath *set forth*" προέθετο.

Rom. xiii. 1. "The powers that be are *ordained* of God" τεταγμένοι.

Heb. ii. 7. "Thou didst *set* him over the works of Thy hands" κατέστησας.

Heb. v. 1. "Every high priest . . . is *appointed* for men" καθίσταται.

Heb. viii. 3. "Every high priest is *appointed* to offer" καθίσταται.

1 Tim. ii. 7. "Whereunto I am *ordained* a preacher" ἐτέθην.

Titus i. 5.
- "That thou shouldest *set in order* the things" ἐπιδιορθώσῃ.
- "As I *gave* thee *charge*" διεταξάμην.
- "*Appoint* elders in every city" καταστήσῃς.

The words used in the Epistles convey no idea of

accompanying grace of office being given; they are applied to inanimate things as well as persons; their value depends on that which is arranged or placed.

5. *Qualification to Ordain.*

From an examination of the New Testament use of words signifying ordination, and from a consideration of what has been previously adduced, it is manifest that the essential qualifications for those who shall Ordain to Office in the Church of Christ are—

1. That they should themselves be men full of the Holy Ghost.

2. That they should themselves have received Ordination from the Apostles whom our Lord sent into the world as He was sent of the Father; from their delegates or representatives; or from those successively Ordained by these last.

3. That they should themselves have been thus appointed to Ordain others.

4. That they should possess and exercise in Ordination the Divinely entrusted power of effectual Prayer in the Name of Christ.

5. That they should have spiritual perception of the Divine Will as to the character of the person and needs of the work contemplated, and the fitness of the one to the other.

6. That they should be faithful to the Apostolic tradition of faith, practice and order, as contained in

Holy Scripture, in the exercise of their commission to Ordain.

6. *Grace of Office.*

From the same examination and consideration it is also manifest that Grace of Office consists in—

1. The possession of the Holy Ghost previous to Ordination.

2. Χαρίσματα of the Holy Ghost possessed previous to Ordination and by Ordination appointed to Official exercise, or given at Ordination in answer to Prayer.

3. Grace to use χαρίσματα for the profiting of all, in submission to Apostolic rule and in the Office to which Divine appointment is made through Ordination by God's Ministers.

7. *Office.*

It is also manifest that Office is the set place of order in the Church from which and in which χαρίσματα are exercised with the authority and responsibility conveyed and involved by Divine appointment thereto, through Ordination by God's Ministers.

8. *Unofficial Ministry.*

All are stewards of the manifold Grace of God according as every man has received a χάρισμα, and they are to minister it among their brethren as ministering from God (1 Pet. iv. 10, 11), but all are not set in Official order in the Church (1 Cor. xii.

28–31). All who have χαρίσματα are to consider one another in the exercise of them, to do all things decently and in order, and to submit to the rule of those in Office, according as they rule in harmony with Apostolic tradition (1 Cor. xiv. 37).

"Every Christian man receives life and light and strength from Christ, not merely for himself, but for others. He may have no office in the Church, but he has his function which he cannot leave undischarged without injuring the growth of the Body of Christ" (R. W. Dale).

"No man can become a Christian without other men acquiring an immediate claim on him to become a priest unto them, that he may bring them as near to God as he stands himself" (F. Rendall).

"The word 'laity' is a far nobler word than people imagine. It is apt to be thought of as a merely negative term. The layman is one who is *not* a clergyman, or (in other contexts) *not* a medical man, *not* a lawyer, *not*, in this or that, an expert. He is a 'mere' layman, and a layman is a mere *not*. But to Israel of old, to be the people of God was the height of positive privilege; and to be a layman means to be a member of 'the People,' not, as in modern phrase, contrasted with privilege, nobility, government, etc., but as in the mouth of a devout Israelite—'the People' (ὁ λαός) in contrast with the nations, the Gentiles, the heathen. It is the word of most positive spiritual privilege, the glory of covenanted access to intimacy with God. The immense exaltation and requirements of lay Christianity, which, in respect of its own dignity, cannot be exaggerated, in no way detracts from the distinctive dignity of the duties which belong to ministerial function, or from

the solemn signification of separation to ministry. . . . The Church is God's priest in the world" (Moberly).

"If Christian laymen would only believe with all their hearts that they are really priests, we should very soon escape from some of the difficulties which vex the Church of Christ" (Liddon).

"I hold the revival of the Church of Christ in its full perfection to be the one great end to which all our efforts should be directed, *i.e.* as a living organisation and an effective government in both of which the laity are essential members" (Arnold).

Points of Review.

In the history of man's drawing near to God we see the rise of what is afterwards known as priestly privilege.

In the history of God's covenants with man we see the investment of a chosen nation with priestly privilege.

In the history of God's drawing near to man we see the establishment of the Office of the Priesthood.

In the history of God becoming man we see the High Priesthood of our Saviour.

In the history of man becoming a partaker of the Divine Nature we see the bestowment of priestly privilege on the whole Christian People.

In the history of Christ's sending forth His Apostles we see the delegation of the Office of the Christian Priesthood for the establishment and organisation of the Church of Christ.

In the history of Apostolic Ordination, and of subsequent Ordination by those to whom authority to Ordain was committed by the Apostles, we see the Perpetuation of the Office of the Christian Priesthood as a means for the continuous bestowment of the privilege of Christian Priesthood on all who believe in Christ through their word.

In all we see the direct action of the Holy Ghost through, but not dominated by, human instrumentality; and that all gifts, whether for Office or for unofficial exercise, and all appointment to Office, came not from below but from above.

PART VI.

THE LORD'S SUPPER

"That heresies should strike (if Truth be scanned
Presumptuously) their roots both wide and deep,
Is natural, as dreams to fevered sleep."

WORDSWORTH.

THE LORD'S SUPPER.

THE record of the Institution of the Supper of the Lord is fourfold. Its celebration was committed to the care of the Apostles as related in the Gospels of S. Matthew, S. Mark, and S. Luke, and to S. Paul as related in his first epistle to the Corinthians (xi. 23-25), by whose Apostolic authority the manner of its observance was also regulated (1 Cor. xi. 17-34). In S. John's Gospel, teaching of our Lord applicable to it, is recorded (John vi.). Records of its observance are given in Acts ii. 42 and xx. 7. Note also Luke xxiv. 30; Acts xxvii. 35.

It is proposed—

1. To give a connected reading of the fourfold record of Institution.

2. To consider our Lord's teaching recorded in S. John's Gospel, and in His Words of Institution.

3. To consider S. Paul's exposition of the Lord's Supper in his first epistle to the Corinthians.

4. To note what the consecration of the bread and wine and the partaking of them mean.

5. To give a brief summary of the preceding chapters of this Part.

6. To note the New Testament use of the terms "mystery" and "mysteries."

CHAPTER I.

THE FOURFOLD RECORD OF THE INSTITUTION OF THE LORD'S SUPPER.

Matt. xxvi. 26, 27; Mark xiv. 22–24; Luke xxii. 19, 20; 1 Cor. xi. 23–25.

"AND as they were eating, Jesus took bread, and blessed" (εὐλογήσας—Matt. and Mark, but Luke and Paul εὐχαριστήσας), "and brake it, and said, Take, eat; this is My body," (Luke adds) "which is given for you," (and Paul) "which is for you: this do in remembrance of Me." "And He took a cup, and gave thanks" (εὐχαριστήσας—Matt. and Mark, but Luke and Paul omit), "and gave to them, saying, Drink ye all of it; for this is My blood of the covenant, which is shed for many unto remission of sins." (Luke: "This cup is the new covenant in My blood, even that which is poured out for you." Paul: "This cup is the new covenant in My blood.") Paul adds, "This do ye as oft as ye drink it in remembrance of Me."

The New Testament use of εὐλογέω, εὐχαριστέω, τοῦτο ποιεῖτε, and εἰς τὴν ἐμὴν ἀνάμνησιν is important in relation to the bearing of the celebration of the

Lord's Supper on the character of the Ministerial Office.

Εὐλογέω.

The following are illustrative instances of the use of εὐλογέω in the New Testament, classified according to the sense attached by the context :—

1. *To praise God in response to His goodness.*

Luke ii. 28. "Simeon . . . received Him into his arms and *blessed* God."

Luke xxiv. 53. "Continually in the temple *blessing* God."

1 Cor. xiv. 16. "Else if thou *bless* with the spirit, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks (εὐχαριστίᾳ)?"

Eph. i. 3. "*Blessed* be the God and Father . . . Who hath blessed us with every spiritual blessing."

Jas. iii. 9. "Therewith *bless* we God."

Rev. v. 13. "Unto Him that sitteth upon the throne be the *blessing*."

2. *To convey a blessing to another.*

Mark x. 16. "He took them in His arms and *blessed* them (κατηυλόγει)."

Luke vi. 28. "*Bless* them that curse you."

Luke xxiv. 50. "He lifted up His hands and *blessed* them."

Acts iii. 26. "To *bless* you in turning away every one of you from your iniquities."

Heb. vii. 1. "Melchizedek . . . who met Abraham . . . *blessed* him."

Heb. xi. 20. "Isaac *blessed* Jacob and Esau."

3. *To convey a benefit to something so as to consecrate it to be an instrument of blessing.*

Matt. xiv. 19. "He took the five loaves, and the two fishes, and looking up to heaven, He *blessed*, and brake and gave the loaves to the disciples." See also Mark vi. 41 and Luke ix. 16, where it is said He *blessed* them (*i.e.* the loaves and fishes). In John vi. 11, the word is εὐχαριστήσας; see John vi. 23 for the importance which S. John attached to that giving of thanks in connection with the miraculous agency imparted to the bread.

Mark viii. 7. "And they had a few small fishes: and having *blessed* them." In Matt. xv. 36, it is said, "He took the seven loaves and the fishes; and He gave thanks (εὐχαριστήσας) and brake."

Luke xxiv. 30. "He took the bread, and *blessed* it, . . . and gave to them (λαβὼν τὸν ἄρτον εὐλόγησε)."

This last (3.) is the sense of εὐλογέω, which best agrees with its use in the words of Institution.

Εὐχαριστέω and its cognates so uniformly express thanksgiving that it is unnecessary to specify instances, but the connection between εὐχαριστέω and εὐλογέω may be seen by the interchange of their use, thus:—

With regard to the bread, Matthew and Mark use εὐλογέω, Luke and Paul use εὐχαριστέω; but Luke in a similar connection (xxiv. 30) uses εὐλογέω. With regard to the cup, Matthew and Mark use εὐχαριστέω. Luke says simply, "And the cup in like manner after supper;" and Paul, "In like manner the cup after supper," neither of them repeating the words of consecration; but Paul, in another reference, twice uses εὐλογέω with regard to the cup (1 Cor. x. 16). The importance attached by S. John to εὐχαριστέω may be seen by comparing John vi. 11 with 23.

Our Lord blessed the bread and gave thanks over the bread and wine; He thus consecrated them for the purpose He was then Instituting. We consecrate the bread and wine by presenting them to Him with Prayer that the Divine Blessing may so rest on them that they may be instruments for the accomplishment of His purpose in the use of them.

Τοῦτο ποιεῖτε. "Do this."

"To render these words 'sacrifice this' in accordance with a Hebraistic use of ποιεῖν in LXX. (Exod. xxix. 39; Lev. ix. 7), is to violate the use of ποιεῖν in the New Testament and to import unsuggested polemical considerations" (Ellicott).

"If S. Luke and S. Paul had intended to convey the idea of sacrifice, better words were at hand for the purpose, *e.g.* προσφέρειν, ἀναφέρειν. That they should not use such words, but instead of them ποιεῖν was most probable if they did not wish to introduce the idea of sacrificing" (Plummer).

But if τοῦτο ποιεῖτε did mean "sacrifice this," the meaning would be "sacrifice this bread and wine" to be a Memorial, a sacramental representation and commemoration of the One Expiatory Sacrifice, not to be that Expiatory Sacrifice itself (see Hickes).

"The Waterloo Banquet is not a commemorative Battle" (Stanley).

Εἰς τὴν ἐμὴν ἀνάμνησιν.

Used by Matthew and Paul. "In remembrance of Me," or "Unto the remembrance of Me." Ἀνάμνησις expresses the result of recollection, or calling back to mind, from ἀναμιμνήσκω "to remind." The following are illustrative passages:—

Mark xi. 21. "And Peter, *calling to remembrance*, saith unto Him."

Mark xiv. 72. "And Peter *called to mind* the word."

Luke xxii. 19. "This do *in remembrance* of Me."

1 Cor. iv. 17. "Who shall *put you in remembrance* of my ways."

1 Cor. xi. 24, 25. "*In remembrance* of Me."

2 Cor. vii. 15. "*Whilst he remembereth* the obedience of you all."

2 Tim. i. 6. "*I put thee in remembrance* that thou stir up the gift of God."

Heb. x. 3. "But in these (sacrifices) there is *a remembrance made* of sins year by year."

Heb. x. 32. "But *call to remembrance* the former days."

CHAPTER II.

OUR LORD'S TEACHING RECORDED IN S. JOHN'S GOSPEL, AND IN HIS WORDS OF INSTITUTION.

IN the sixth chapter of S. John's Gospel our Lord's teaching concerning Himself as The Bread of Life is recorded. That teaching throws great light upon His Words of Institution; it cannot strictly be said to be explanatory of the Lord's Supper, but it is applicable to it. Vers. 4–14 and 22–26 should also be studied, since the miracle there recorded of the miraculous feeding of the five thousand has intimate connection with the teaching of vers. 27–64. An endeavour is here made to present our Lord's teaching as recorded in John vi. 27–64, by a reverent paraphrase.

1. *Our Lord's application of Himself to the symbol of Bread.*

I AM THE BREAD.

Work not for the meat that perisheth, but for that meat which abideth unto eternal life, which the Son of man shall give you: for Him the Father, even God,

hath sealed. The work of God is to believe on Him Whom God hath sent. It was not Moses, but God, Who gave you the bread out of heaven—the manna of which your fathers in the wilderness did eat and died; but My Father giveth you the true Bread out of heaven, of which if any man eat he shall live for ever, for the Bread of God is that which cometh down out of heaven, and giveth life unto the world. [Lord, evermore give us this Bread.] I am the Bread of Life: he that cometh unto Me shall not hunger, and he that believeth on Me shall never thirst. Ye have seen Me, and yet believe not; therefore ye do not come (*i.e.* believe, ask, and receive); therefore ye still hunger, not having obtained eternal life, because ye do not work for the meat which abideth unto eternal life. I, the true Bread out of heaven, came down out of heaven to do the will of Him that sent Me, which is that he that seeth Me and believeth on Me should have eternal life. [How could Jesus Whom they thought they knew to be Joseph's son be come down from heaven?] Murmur not; he that believeth hath eternal life. I am the Bread of Life. I am, this is, the Bread which cometh down out of heaven that a man may eat thereof (*i.e.* believe on Me) and not die, but live for ever. Yea, and the bread which I will give is My flesh for the life of the world (not the *flesh* given, but the *giving* of the flesh—Heb. x. 5–10). [How can this man give us His flesh to eat?] Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink His

blood, ye have not life in yourselves (the life is in Me, the Living Bread, but it is not in yourselves; the Living Bread is not Bread of Life to you, except ye eat My flesh and drink My blood, *i.e.* believe on Me manifest in flesh and blood and doing the will of God in the Spirit, by offering My body once for all—Heb. x. 10). He that thus eateth My flesh and drinketh My blood (*i.e.* receives the benefits of My passion, and drinks in the spirit in which I offer My body) hath eternal life, for My flesh (given thus and received thus) is meat indeed, and My blood (thus poured out, and the Spirit of My life thus symbolised and received) is drink indeed; he that thus eateth My flesh and drinketh My blood (*i.e.* believes in My offering and receives into himself My spirit of sacrifice) abideth in Me, and I in him. As the living Father hath sent Me, and I live because of the Father; so he that eateth (believes thus in) Me, he also shall live because of Me. This is the Bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this Bread shall live for ever. [This is a hard saying.] Doth this cause you to stumble? What if ye should behold the Son of man ascending where He was before? (the flesh gone). It is the spirit (in which I give My flesh for the life of the world) that is life-giving; the flesh (that in and through which I do the will of Him that sent Me) profiteth nothing (in itself is not life-giving); the words that I have spoken unto you (in all My teaching) are spirit, and are life (if ye

obey them—Deut. xxxii. 46, 47). But there are some of you (even of My disciples) that believe not.

Thus our Lord applies Himself to the symbol of bread—I am the Bread. The parallelism of Himself to the symbol is not the literal identification of Himself with the symbol. His Spirit, as characterised and embodied in His sacrifice of His body and blood, and as thereby giving remission of sins and eternal life, is Spiritual Bread.

2. *Our Lord's application of the symbol to Himself; in the fourfold record of His institution of the Lord's Supper.*

"THIS IS MY BODY," "THIS IS MY BLOOD."

Bearing in mind what our Lord has said, recorded in the sixth chapter of S. John's Gospel, it is to be noticed that as He there applies Himself to the symbol, so in His Words of Institution He reverses the order, and applies the symbol to Himself; taking bread He says, "This is My body," and taking the cup He says, "This is My blood."

This (bread) is My body given for you. Take this bread from Me, and in taking it take My body; eat, *i.e.* believe and signify your believing by the act of eating. (The body of Christ is given, taken, and eaten after a heavenly and spiritual manner.)

This (cup, with wine poured into it) is My blood shed for you; drink ye all of it, *i.e.* believe and signify

your believing by the act of drinking. (The blood of Christ is partaken of after a heavenly and spiritual manner.)

This cup is the New Covenant in My blood ; drink ye all of it, enter into the covenant of blessing from Me and of obedience from you, identify your life spirit with My life spirit ; believe in Me and signify your believing by the act of drinking, in which, after an heavenly and spiritual manner, ye drink My blood, My life ; and in the power of My life, live, obey and follow Me.

"THIS DO IN REMEMBRANCE OF ME."

This do in remembrance of ME, when I am ascended, and My flesh, *i.e.* My body and blood, is no more with you; when My flesh, which profiteth nothing in itself and which is the body and blood in which I gave Myself for you to God, is gone. Remember Me, and in your remembrance trust in Me ever present with you, and you shall have remission of sins ; remember Me, ever present with you, and in your remembrance receive My life into you, and you shall thereby learn to follow, and be enabled to obey. Because I live, ye shall live also.

Thus our Lord applies the symbols of bread and wine to Himself. The parallelism of the symbols to Himself is not the literal identification of them with Himself. Bread and wine are the symbols of His body given and of His blood shed, and these are the

expressions, modes, and embodiments in which He gave, in the Spirit, His Life in the flesh, for the world. Thus we are to proclaim His death until He come—His life *to* death, *through* death, *beyond* and *above* death, and so remember HIM.

Thus, over against His application of Himself to the symbol, is to be placed His application of the symbol to Himself; the one throws light upon the other, and there is perfect harmony between them. By means of the outward they lead us into the inward. The principle of the Incarnation is maintained; the material is the means of the manifestation of the Divine, the vehicle of its expression, and the mode of its communication.

CHAPTER III.

S. PAUL'S EXPOSITION OF THE SUPPER OF THE LORD IN HIS FIRST EPISTLE TO THE CORINTHIANS.

1 Cor. xi. 20–22, 26–34; x. 16, 17; xii. 25–27.

IT is not possible to eat the Lord's Supper, assembling yourselves together as ye do, without caring for one another or waiting for one another; each one taking his supper before others, one drunken and another hungry, not partaking of one cup or of one loaf; some selfishly and irreverently feasting, others having nothing; for the Lord's Supper is a communion between brethren, in remembrance of the Lord Jesus, and a proclaiming of His death until He come. He that eateth and drinketh thus unworthily towards Him Who is the Lord of all, showing contempt of His Church, shall be guilty of the body and the blood of the Lord. Each man should test himself as to such behaviour, for in thus eating and drinking he eateth and drinketh judgment to himself, if he discern not the body of Christ, as symbolised in the breaking of bread; or His body the Church, in his

fellow-members; this is the reason why many among you are weak and sickly, and not a few sleep. [The divisions referred to in 1 Cor. xi. 18 were probably connected with this disregard of one another, and the behaviour condemned in vers. 20–22. That behaviour was the gross outcome, in what should have been a most holy communion of love, of an inward spirit of division.] If we discerned ourselves as to this discernment of the Lord's body in the bread, and of ourselves as being His body the Church through communion with Him, this judgment would not come upon us; the meaning of this judgment is that we are being chastened of the Lord, and its purpose is that we should not be condemned with the world, into which we are again entering, if we thus separate ourselves from the Lord and from one another.

If we discern not Christ's own body in the breaking of bread, and ourselves as the one body of Christ in the communion of breaking that bread, we shall be guilty of irreverence to, and unworthy treatment of, that body and that blood of the Lord, by the giving of which He has made us all one in Him. The members of Christ's body should have care each for other, remembering that the suffering or the honouring of one member is the suffering or the honouring of all. The cup of blessing which we bless is a communion of the blood of Christ by which our communion one with another is created; the bread

which we break is a communion to us all of the body of Christ, by the giving of which for us all we are made one body in Him; we, though many, are one bread, because we are all partakers of the one bread which is His body; we are one body, because the bread which we break is a communion to us all of the body of Christ, given to make us all one body in Him.

CHAPTER IV.

THE CONSECRATION OF THE BREAD AND WINE, AND THE PARTAKING OF THEM.

THE bread and wine brought out of God's bountiful gifts, by the Priestly Church, are presented by the Officiating priest on their behalf, for Consecration by Prayer and Thanksgiving, that the Divine Blessing may be given to these His creatures that they may be made instruments for the accomplishment of Christ's purpose, in the sacred rite instituted by Him, and by Him commanded to be observed until His coming again. That purpose is εἰς τὴν ἐμὴν ἀνάμνησιν, in remembrance of Him and of His precious death, as (1) having offered thereby, "by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world," through which all who believe in Him receive the remission of sins, and all other benefits of His passion, and (2) as being the Living Bread, which is Bread of Life to those who feed upon Him by faith.

In doing this, in eating the bread and drinking the wine, believing in Him in this twofold character is expressed, and in response to this trust thus expressed, He makes the eating of the bread and drinking of the wine a means of cleansing body and soul, and of strengthening and refreshing our souls by His body and blood (*i.e.* Himself given after a heavenly and spiritual manner), as our bodies are by the bread and wine. As often as we eat this bread and drink this cup we proclaim the Lord's death until He come. "Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him and He in us." The prayer is answered through obedience to His command; we are cleansed and washed, we have eternal life, we abide in Him and He in us; His is a Real Sacrificial Presence in us, ours a real sacrificial presence in Him; He operates in us, we respond in receptive and practical consecration to Him.

CHAPTER V.

SUMMARY OF THE PRECEDING CHAPTERS OF THIS PART.

In the Celebration of the Lord's Supper therefore, there is no expiatory sacrifice for sins offered, but a Memorial is made of the one such Sacrifice once offered; neither is the Officiating Priest a Priest who makes or renews a sacrificial expiation for sins. The sacrifices offered and presented are the sacrifices of bread and wine as firstfruits of the creatures of God's bountiful blessing; ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice; the sacrifices of praise, of good doing, and of communicating what we are and have to others. In, with and by means of the Officiating Priest who is the representative of the Priestly Church; by him in, with and by means of the Divinely given Priesthood of the whole Church out of which he has his Office, these sacrifices are offered and presented, that they may be acceptable to God and blessed by Him Who has offered the One Sacrifice for sins, the Great High Priest over the House of God, Jesus Christ our Lord.

It is also a Holy Feast, by bread and wine, through faith in Him Who, in the Spirit, gave His flesh for the life of the world; and Who is the Living Bread come down out of heaven to be the Bread of Life to men.

"Sacrifice and the sacramental meal which followed on it are institutions which are, or have been, universal. The sacramental meal, wherever it exists, testifies to man's desire for the closest union with his God, and to his consciousness of the fact that it is upon such union alone that right social relations with his fellow-men can be set. But before there can be a sacramental meal there must be a sacrifice. But of all the great religions of the world it is the Christian Church alone which is so far heir of all the ages as to fulfil the dumb dim expectation of mankind; in it alone the sacramental meal commemorates, by ordinance of its Founder, the Divine Sacrifice, which is a propitiation for the sins of all mankind" (Jevons).

It is the supreme act of worship to God and His Christ, by His Spirit; and the supreme Means of Grace by which Father, Son, and Holy Ghost Bless the People of God. In it the whole Priestly Church unites, one in the Officiating Priest, and he one in them, as they and he are one in the unseen High Priest of all our offerings. It is at once the ministrant and the culmination, in ever-reflexive relation, of all the Priestly privilege and Priestly life of the whole People of God, in which the soul's hands of faith receive forgiveness of sins and all spiritual nourishment, and in which the soul offers itself, with all its

being, life, work, and service, in holy consecration for Divine benediction.

The faith thus supremely exercised here is not to be exercised here alone, nor are the rewards of faith limited to this holy rite. Always, everywhere, with symbol and without, faith is to rise heavenwards and receive the rewards of faith, because He Who is the unseen Object of Faith and Source of Blessing, is present, not only in this commemoration of Himself, of His body and His blood, but is everywhere and always with us. To this hallowing of *all* life the sacred *Seasons* of Holy Communion should ever more and more tend. They truly live and grow in Him, who live and grow by, and in, His Spirit of sacrifice. In His Spirit of sacrifice, except in its expiatory character, all must, in holy principle and practical obedience, participate, since He gave Himself for us, to redeem us from all iniquity, and to be an Example that we should follow in His steps. The cup is the cup of the covenant of our Obedience as well as of His Blessing.

CHAPTER VI.

THE MYSTERIES—THE NEW TESTAMENT USE OF *Μυστήριον*.

THE following are all the passages of the New Testament where the words "mystery" or "mysteries" are used:—

Matt. xiii. 11; Mark iv. 11; Luke viii. 10. "The mysteries," or "the mystery," "of the kingdom of heaven." Parables were unnecessary to the disciples, because they were able to learn these mysteries by Christ's other ways of teaching; but parables were used by our Lord in speaking to those on whom the hardening, blindness and deafness prophesied by Isaiah had come, so that they too might have the opportunity of understanding His utterance of things that had hitherto been kept secret, but which He was come to reveal. The prevalent misunderstanding of our Lord's words is partly due to the great condensation of the reports of them in Mark and Luke, into which Matthew's

fuller report should be read. (See Cox, "Expositor's Note-Book").

2 Thess. ii. 7. "The *mystery* of lawlessness doth already work."

1 Cor. ii. 7. "We speak God's wisdom in a *mystery*" hitherto unknown, but now revealed.

1 Cor. iv. 1. Ministers of Christ are stewards o the *mysteries* of God.

1 Cor. xiii. 2. "If I know all *mysteries* and al knowledge."

1 Cor. xiv. 2. He that speaketh in a tongue, i the Spirit speaketh *mysteries* to God, an needs to be interpreted, that he may speak to men.

1 Cor. xv. 51. "I tell you a *mystery*."

Rom. xi. 25. "I would not, brethren, have yo ignorant of this *mystery*."

Rom. xvi. 25, 26. The preaching of the gospel i the revelation of the *mystery* which has bee kept in silence through times eternal, bu now is manifested and made known unto al the nations unto obedience of faith.

"To this sense probably all the instances occurrin in the New Testament may be referred" (Cheetham)

Eph. i. 9. "Having made known unto us th *mystery* of His will."

Eph. iii. 3, 4, 9. *Mystery* now revealed.

Eph. v. 32. "This is a great *mystery*."

Eph. vi. 19. "That utterance may be given me in opening my mouth to make known with boldness the *mystery* of the gospel."

Col. i. 26, 27. Stewardship of the *mystery* previously hid but now made known.

Col. ii. 2. "That they may know the *mystery* of God, even Christ."

Col. iv. 3. "To speak the *mystery* of Christ."

1 Tim. iii. 9, 16. "Holding the *mystery* of the faith in pure conscience . . . the *mystery* of godliness."

Rev. i. 20. "The *mystery* of the seven stars"—explained.

Rev. x. 7. "Then is finished the *mystery* of God, according to the good tidings which He declared to His servants the prophets."

Rev. xvii. 5, 7. "*Mystery,* Babylon. . . . I will tell thee the *mystery* of the woman."

"When the first preachers of the Gospel speak of the mysteries of God, the mysteries of the kingdom of heaven and the like, they do not speak of something to be carefully kept secret, to be revealed as a great privilege to a chosen few, but of something to be proclaimed with the loud voice of a herald throughout the world. . . . That which they had to proclaim was a mystery, a secret for long ages hidden, but once made known it was to be hidden no more. The secret of godliness is of One who was manifested in the flesh, justified in the Spirit, seen of angels, proclaimed or heralded among the nations, believed on in the world, received up in glory" (Cheetham).

The mystery is the Divine will and purpose of God previously hidden, but now revealed in the gospel; the secret of times eternal now for ever open.

The application of the word to the Holy Communion belongs to later than New Testament use.

The Lord make us carefull to keepe the band of peace which he hath left us; and mindfull to shew that lowlinesse of hart which he hath taught us; that wee waxe not so wise in our owne conceits as to despise al others besides our selves; and so resolute in our private persuasions, that we enforce our devices upon the Church of God, under the name of his holy and heavenly precepts: even so O Lord for Christ Jesus sake.

Amen.

Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη.

Concluding words of Bilson's "Perpetuall Government of Christ's Church."—Thomas Adams, 1610

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